### THE BETTER WAY.

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### EDITORIAL.

Minnesota theater managers retaliate for the auti-tights bill with a bill imposing on wearers of low-necked dresses a fine of not less than \$500 or imprisonment not less than a year.

According to present indications it will be Blaine vs. Cleveland in the coming presidential campaign. Let a third party nominate Ingersoll, invite the Parmers' Alliance, wage-workers and business men to vote for him, and we may be a happy nation yet. Nothing like trying.

While Christianity is investigating Spiritualism, it would be but fair that partments of life. To recognize a par-Spiritualism be given the privilege to inthe two isms which demonstrates the of a coalition of State and church, and most proofs of immortality should be must not be permitted to obtain a footbe a bargain?

Instead of furnishing criminals with employment and a good living the State should make provisions to furnish honest men out of employment with something to do by which they can support their families. Crime under these conditions becomes a temptation by which to obtain steady work.

The Greeks in New York have mustered in to take hand against their old shows to what desperate means some have against Rome since the time of its never been satisfactory settled, though now hoping for the opportunity.

Columbus, O., has formed an organization known as "The Church of Spiritualists," and intends purchasing or building a church. This is politic and worthy of imitation, and will save them from annovance, until more of the world has outgrown its prejudice and superstition. There is no use kicking against odds when by a little conformity to the present we can sail along smoothly and without interference. The principles of Biblical Theology of the Union Theo-Spiritualism will not be affected by it logical Seminary, January 20, 1891, and like law cannot be changed wherever said concerning the Bible: manifested or expounded.

A new method of paying off church debts has been started by the Methodists in South Dakota. Each farmer member be furnished by the church, and the proceeds to be used to liquidate the church debt .- If the Methodist God has any respect for the good intentions of his people, he should exercise his influence to more practical to seek on terra firma for relief than to look for it in the skiesgenerally.

The end of the world will come in March, 1899, according to a mathematical computation made by Lieut. Charles Totten, military instructor at Yale university. He bases his predictions on passages from Luke xxi., 23 32 and Mathew xx., 1-16. Lieut. Totten is noted as the "discoverer of the exact date of Joshua's long day." This may be unwelcome news for those who are desirous of seeing the old century out and the new one in, but they may console themselves with the fact that the Bible is under investigation just now, and may prove erroneous in this particular as it has in others, and thus save the world from such a calamnity, or, perhaps postpone the event until after the presidential election of 1900.

Blot the public press out of existence to-day, and every department of the son and facts when opportunity offers, world's industries and thought would have a corpse ready for burial or cremation to-morrow. The paper has become a necessity to progressive life. The spiritualistic press is as much, if not more, of a necessity to the cause of Spirsubscribe for a paper which voices the only our own legislature is beseiged but might say. But does our say-so make us that it was followed by assertions from burdened, - East Oregonian.

than the absence of its newspapers, or port. Give THE BETTER WAY such fiworth demands, and we will double its efficiency at once.

A bill has been passed by the New York Assembly to compel authorities in charge of Asylums and other State institutions to permit Roman Catholic clergymen to hold their special services therein. This is bad legislation, in as much as it establishes a precedent for other religious sects to demand similar rights. Catholic priests already have the privileges in public institutions that representives of other sects have, and it is proper that services of a non-sectarian character should be held in all such deticular sect or creed, is contrary to the Let us be true to our constitution if we would be a prosperous and happy people.

Our readers will not fail to peruse on the fourth page of THE BETTER WAY, the decision in the trial of Mrs. Elizabeth Ruffin, an estimable lady and one of Cincinnati's most respected residents, on a charge most foolish, if not selfish in its incipiency, and mainly because she is a believer in Spiritualism; but which happily terminated in her favor. It however energy the Romans, should there be a people will-resort in order to obtain or conflict between Italy and the United retain control of others' property and States. Perhaps it is an old grudge they personal freedom, besides placing a spoke in the wheels of Spiritualism's first invasion into Greece, and which has progress, because the lady chose to support the cause she belonged to-just as good church people support Christian institutions, whether schools, newspapers, societies, or worthy individuals. But all's well that ends well, and it must be said to the credit of Judge Ferris before whom the case was tried, that he acted the part of an honest man and a gentleman, as may be inferred from his rulings.

> The Rev. Dr. Charles A. Briggs was inaugurated or installed as Professor of

Its obstructions are superstitious of the book; belief in the inspiration of each ord, mistake as to its authority, belief in the Inerrancy, acceptance of its miracles as historical truths, the failure in fulfillment of its pre-dictions. Not until the human reason removes is to sow an acre of wheat, the seed to these obstacles can the Bible and the church ment out of the way for a new life. The life of God is moving throughout christendom. The springtime of a new era is about to come

These plain statements have disturbed every creedal hive throughout the count generate a good crop. However, it is try, and are largely the cause of the present public discussion at the preacher's meetings in our own city. We hail these not meaning that they have preferred to tokens of mental awakening, as nothing look below instead of above for salvation is so paralyzing to the progress as studied stagnancy or creedal stupor.

The Chicago Tribune, says the P. T., has lately refused to put notices of Spiritualists meetings in its Sunday edition, in connection with other religious notices."-The Tribune must be a relic has not yet awakened to the truth of the to meet with such petty annoyances (if worth noticing, at all) as long as there is any of that anti-bellum residue left environment. This species of the genus homo must first become extinct, before the more liberal and progressive element can manifest its influence in the economy of human affairs. After this generation we will have no more ignorance to combat against. Prejudice may take its place; but this can be overcome by reawhile bovine innocence is naturally blind to the higher truths of nature and must be left to vegetate and to nature's kindly care.

The combination popularly known as "The Doctor's Plot," or the securing of itualism as the rostrum. He is not an professional business by statute law, ganda of public Spiritualism to be the intelligent Spiritualist who refuses to seems to be very active just now. Not wrong method of aiding the cause we

ern movement. No greater blow could land and some other States, are under than vice versa. We are simply trying to apply for exclusive privileges and get duals who, no doubt, have an inception of nancial backing by subscriptions, as its them, the dear people can be dosed with religion, law and medicine "according to cerning it, and on this are endeavoring the statute in such cases made and provided." It is a temptation for briefless lawyers, impecunious clergymen standing in ecclesiastical market-places "because no man hath hired them," and for the needy and seedy children of Galen whose blue-pills are muddy and whose lancets are rusty. Trust combinations seem to be the order of the day. Cannot the circle of the professions and trades be enlarged so as to make the dear people pay tribute to every hungry cormorant who desires a fat living and a gen-

Alcyone asks if "Cassadaga is doomed" because "the present management have vestigate Christianity; and that one of principles of Americanism and bespeaks decided to exclude all public test mediums from their camp meeting the coming season."-Not necessarily. We have given the right of way-to lead. Shall it hold anywhere in these United States. places where only the phenomena is presented; why should there not be a place, or several, where only the philosophy is presented. There are many who have outgrown the desire for tests and phenomena; while there are more, however who care only for the latter and dislike preaching. One craves heart-food and the other intellectual. Let both be gratified, and allow the latter also a summer resort to enjoy themselves while getting their spiritual food at the same interval. We do not advocate a separation of the phenomena from the philosophy by this exception. Both are needed for the furwe believe that individuals should be calculable. permitted freedom of action to choose according to taste, and thus one camp meeting might be devoted entirely to the philosophy. If it proves a failure, why, the directors will have learned a lesson through experience. But to find out the wants of all the people experiments must be made, and Cassadaga alone will be the loser. So, let us have

Mrs. Woodworth, the religious revivalist with hypnotic proclivities, is still in active service gaining converts or devotees to her peculiar form of worshipthat of going into trance or falling into a cataleptic state through the effects of and will remain ever the same. Truth in the course of his inaugural address her strange influence over them. But the worst feature about it is the nervous prostration that many are subjected to after the trance and often during the same. It is not akin to that which mediums take upon themselves or are placed in by spirits controling for the exert their full power. Remove every encroach purpose of giving tests, messages and readings, but more like those of old or as recorded in the Bible where men were obsessed or possessed by devils so-called, now known to the Spiritual Science as sensitives being controlled by ignorant, undeveloped or fanatical spirits-like attracting like-fanatical revivals attracting that order of spirits, and therefore should be shunned by nervous, delicate or sensitive people. It is no exhibition of greatness or of great spiritual influence to be able to hypnotize a sensitive under conditions as above. But it is to induce a man to reform from bad to good while in his senses—his normal state. Spiritualism does this, besides teaching of old times-say forty years ago-and the individual not to succumb to others influence; or, at least, not to give up his present. Well, Spiritualism must expect individuality—barring that trance state superinduced by spirits for good purposes, and which a medium could not resist if he tried. But outside of this which cannot see beyond its own limited none need succumb to mortal influence. or that of evil (undeveloped) spirits, if they have moral stamina enough in them to combat it-the latter being more potent than physical force when once developed, and is commonly known as will-power or mental force,

### AT US AGAIN.

The Better Way continues to discuss the needs of Spiritualism, but it errealithe lime in regarding mediumship and "philosophy as a trade, which must be peddled about the country. That's what's the matter .- Medium and Daybreak.

Medium and Daybreak continues to discuss the needs of Spiritualism, but errs all the time in regarding the propa-

current news concerning this great mod- those of Massachusetts and Rhode Is- right or theM. & D., wrong? No more so the spirit world of the grandeur and be struck at the progress of Spiritualism pressure from the hungry cormorants furtherS piritualism in our (American) bodiment of the divine. Wherever man B. O. Flower, Editor of the American for special favors and privileges. If now way and M. & D. is trying it in its (individent exists, their exists an incarnation of Speciator says that this art can be as their inefficiency for want of proper sup- the legal and the clerical fraternities will usl) way-backed by a few exclusive indivi- deity. the true way, but not all the truth conto regulate the whole of Spiritualism. We may be wrong too, but are acting in accordance with proffered conditionsthe needs of the hour, not those of the future, perhaps, or as it was to an extent. in the past. The past is sometimes an exemplar for the future, all things or revelations recurring in cycles, as history is said to repeat itself. But as we are not nov living in either the past or the future we must conform to present needs and customs. Were our mediums to pacity of man. But the vastness of the rent.' adopt the apostolic style of preaching teel one without having to work for it? and performing miracles "about the man's nature lie the germs of every concountry," they would both starve and be ceivable power, attribute, faculty or grace, incorcerated as cranks and idiots. Today money is the medium of convenience creative power of life, is the thrilling, every possible channel that may lead to and no honest laborer is "peddling" when paid for his hire-be he preacher lecturer or medium for spiritual manifestations. Will the M. & D. show us a dust where theology places him, and in- ed. Physically it is already being cared specimen of the kind of light bearer it troduces him at once into a sphere of for in a measure, except where it is more cherishes and has closeted for mission limitless expansion. ary purposes? The proof of the pudding is in the eating. Send us one on trial.

### EARTH'S FUTURE.

to solve, found in the elemental changes universe, and what an immeasurable abuse), while the more comfortably which have been taking place in steadily hope is implanted in his bosom. The situated strata of society are enabled to increasing proportions, for at least three hundred years. During this period the longer be a slave of circumstances, no calisthenics. quantity of solid, resisting force taken fam the bowels of the earth in the his soul springs up the consciousness hape of coal, and passed off into the at that he amounts to something in the and is in itself a moral training which therance of Spiritualism as a cause. But mosphere, by combustion, is nearly in universe; that he signifies something in unfolds the intuitive faculties of a child,

For more than thirty years there has been spouted by earth pressure or drawn by pumps, from eighteen to twenty-five desire for expansion, for growth, for hundred feet below the earth's surface, a freedom from limitations, a soul yearning and the child studies to be praised; not fluid known as petroleum or coal oil, in such vast quantities that if it were gathered upon the earth's surface would form an immense lake. This also, by combustion, has passed into the atmosphere.

Add to these the output of natural gas wells sunk to the same depth, which night and day have been and are pouring their element into the atmosphere, mostly by combustion, and some idea can be formed of the extent of the tribute which mother earth is paying to

the modern requirements of the race. Each of these have a resisting power the hardest granite or primary rocks. The questions for science to answer are, that wonderful telegraph whose magnet. terior or during the excitement of racing the earth's interior and surface of the re moval of such a resistance, and what effect upon the earth's atmosphere will this constant acquisition of mineral gases and smoke create; and how much longer can this exchange of conditions go on, with absolute safety to the earth's structure and its stability, and to health-

ful life upon its surface? Dr. J. Rhodes Buchanan, of Boston has made a remarkable prophesy which is claiming the attention of both the scientific and unscientific world. He prophecies that within twenty-five years, seismic disturbance will take place of such a character as to submerve the coast line and pour the waters of the Atlantic and Pacific oceans over vast areas of territory, engulfing them. Large por tions of New Jersey and lower New York City, with the water boundaries of Connecticut, Rhode Island, Massachusetts and Maine, are to be known no more forever to the physical geography of the

Has this internal convulsion and change of interior conditions, so prophecied, any relation to this continuous and increasing work of emptying the earth of its resisting forces and the pouring of it in gases and smoke into the atmosphere? Shall we hear from the scientists as well as the prophets?

### NO TOTAL DEPRAVITY.

One of the most vital truths of our philosophy is, the worth of human nature; the dignity, the divinity of man-

No sooner had the scientific demonstration of the continued existence of the human soul after death held in its people's interests, we believe, would be embrace the mortal body, been made, safer, and the people themselvess less

worth of that soul as the highest em-

taught the worthlessness of human na- parents comprehend its great importance ture, expressing itself through that and systematically take the initiative. broad and sweeping blasphemy on God's Further, that, "the one thing that must creation, total depravity.

tion of theology. The idea that in him to do this every manly and womanly inthe spiritual, never found a place in must be strengthened, stimulated and creedal theology.

We search in vain through its declarations for any hint as to the natural capossibilities of mankind; the fact that in vitalizing truth of Spiritualism.

What an infinite hope there is in it for

Convince a man that he is a part of the it is, sadly imperfect though it may be, there would be some deficiency, some man cherishing this thought can no longer a creature of chance or fate. In the order of creation. This conviction awakens aspiration, stimulates a desire for the attainment of his possibilities, a for individual perfection that can never be born from a conviction of the worth-

lessness of human nature. There was never in the history of the ages, so much eager grasping after the spiritual, so much yearning toward the Infinite, so much hungry craving for light as there has been since the dawn of Modern Spiritualism. It is because the cramming process of tuition, Instinctmental and spiritual atmosphere of the undeveloped or primitive intuitionworld is aglow with the sublime inspira- cannot blossom under these conditions, tions that have been pouring down upon and the higher light, the spiritual compreus for forty-three years from that radiant heusion of effects is shut out. Progress sphere we were so largely shut off from ceases when self love taints the soul,or the when in their native condition, equal to before the spiritual conditions of our mind is harrassed by nervous prostrution, earth permitted the establishment of which, though not noticeable on the ex-What must be the natural results upon ic tappings so startled this materialistic for a prize, is slowly but surely under-

age. Do we realize that a new form of religious faith is enshrined in this Spiritualism of ours; that it unfolds the spirit of a new dispensation?

The word religion has been made to represent so much that is objectionable, so much that is belittleling and degrading, so much that limits and dwarfs, that ing his baser instincts. You may then make many earnest souls would gladly drop it from their vocabulary. But Spiritualism while you have kindled the fever of heat and revenge. Appeal to his higher impulses. If invests it with a new meaning when it declares it to be the expression of the him that it is just." highest, truest, noblest, divinest in man; something that reveals to him, not his depravity, his baseness, his littleness, but his greatness, his grandeur, his divine nature capable of infinite expansion and growth.

If Spiritualism be anything, it must be new form of spiritual faith, earnest and vital; an entire reconstruction of the old | geny in question it is still selfish to exforms of religious thought. It has been despised and rejected of men. It has been scourged and spit upon and crucified again and again. It has never had half a chance to show what power it has to enlighten, console, regenerate and quicken the hearts of men because even its own comprehend it not. Its grand the parent was aggravated, and sought idea of man so empobling, so hopeful, so relief from the latter in this manner. idea of man so ennobling, so hopeful, so aspiring will certainly assert itself and become triumphant.

The religion of Spiritualism is the reigion of a divine humanity.

It declares man to be capable of receiving and expressing all the harmonies of the universe.

If there were no Congress, and no laws, with exceptions of local laws, the

#### CHILDRENS' TRAINING.

On "Ethical Training in the School," readily carried on in the school and Theology, through long ages, had home as intellectual drill, if teachers and ever be kept in view is the development Man is a vile worm of the dust, fit of character, the uplitting of a soul, the only to crawl and grovel is the declara- making of a life God-like; and in order lies all capacity for the reception of di- stinct, every brave, pure, holy, benevolent, vine influence, all power for expressing tolerant, unselfish and exalted impulse brought out." \* \* \* "Overcome evil with good should be the ever present thought in the mind of teacher and pa-

This is the loftiest summit to which we have reached in the art of training children, and it should be universally beauty and perfection ascribed to the carried out-at least, advocated through fertile ground. Children's training is far from that which nature demands, humanity. How it lifts a man out of the both morally and intellectually considerthan neutralized by long school hours and the orthodox cramming method of Infinite, and that without his life, just as instruction. Otherwise the middle and poorer classes are compelled by force of circumstances to keep their children There is a question for our scientists break in the order and perfection of the physically active (barring cases of selfish substitute this through the medium of

> Affection, however, displaces much of the technical in certain family circles and makes it naturally inquisitive to know. Not ambitious, but inquisitive. Ambition too often, when developed in childhood, leads to a love of applause, to learn for its higher good. This is where unintuitive parents blunder. Vanity is not affection-love. It is selfishness on part of the elders, and a sacrifice of childish vitality, instinct and progress. Animated by that fictitious stimulant ambition, physical growth is stunted because this brings the victim under the mining the constitution of the young student, and will exhibit its evil results. sooner or later.

On self-government Mr. Flower says in another paragraph of the same article:

"Another thing that is of prime importance is to early teach the child self-government. Do not attempt to beat it into him, or you will only succeed in brutalizing yourself and arousyou are compelled to punish him, first show

In other words, abstain from punishing a child because it is not angelic or perfect in mental attainments. Parents particularly should note this; for, remember the child is a perfect counter part of all that its parents were at the time of its conception and if the former have grown better through trials had with the propect a child to jump into the same perfection arbitrarily. Patience is angelic; impatience is not. And to become angered in consequence of a child's imperfections is not even human. Many have been punished under these circumstauces. Not for just dues, but because Self-control on part of the parent acts as a suggestion to the child's intuitive nature; and it is this that aids its unfold-ment, while the other debases it, also acting as a suggestion to follow the exautple on the first similar occasion.

Pure affection or love, however, is the crown of moral training; for it creates a rapport with the child which enables the parent or guardian to sense (discern) the tastes, needs and desires of the same, and on which it may implicitly rely-love ever guiding right, for it is the divinity in man which acts in accord with the law of nature, and nature never errs. She is the best instructor.

Written for The Better Way IMMATURE SPIRITUALISM. C. H. MURRAY

disappointing also to declare to the enfully classify its phenomena.

voyage to Greenland, in which he gives an account of a seauce held by the (like the curtain to our spirit cabinets), step to the intricate and more abstract and commenced rattling and beating the until he sees with a clear vision what at tambourine and singing, in which last first was unitelligible or incredible. he was seconded by all present. From time to time his chant was interrupted by a cry of Goie, Goie, Goie! the meaning of which I did not comprehend, coming first from one corner of the hut and then from the other. Presently all was quiet, nothing being heard but the angelkok (medium) puffing and blowing as if struggling with something superior to him in strength; and then again a sound resembling somewhat that of castanets, whereupon commenced once the same song as before and the same cry of Goie, Goie, Goie! In this way a whole hour elapsed before the wizard could make the torugak, or spirit, obey his summons. Come he did, however, at last, and his approach was announced by a strange rushing sound, very like the sound of a large bird flying beneath the roof. The angelkok still chanting, now proposed his questions, which were replied to in a voice quite strange to my wars, but which seemed to me to proceed from the entrance passage near which the angelkok had taken his station. These responses, however, were somewhat equivocal, insomuch that Ernenek's wives were obliged to request some more explicit answers, whereupon they received the comforting assurance that he as alive and well, and would shortly make his appearance; which subse quently proved to be correct."

Williams gives an account of a similar scene (or seance rather) in Fiji, as fol lows: Unbroken silence ensued; the priest (medium) becomes absorbed in thought and all eyes watch him with unblinking steadiness. In a few minutes he trembles; slight distortions are seen in his face, and twitching movements in his limbs. These increase to a violent muscular action, which spreads until the whole frame is strongly convulsed, and the man shivered as with a strong ague fit. In some instances this is accompanied with murmurs and sobs, the veins are greatly enlarged and the circulation of the blood quickened. The priest is possessed by his god, and all his words and actions are considered as no longer his own, but those of the deity that has entered into him. Shrill cries of "Ko iau, Ko iau!"-It is I, it is I!fill the sir, and the god is supposed to notify his approach. While giving the answer, the priest's eves stand out and roll as in a frenzy; his voice is unnatural, his face pale, his lips livid, his breathing elepressed, and his entire appearance like that of a madman; the sweat runs from every pore and tears start from his strained eyes; after which the symptoms gradually disappear. The priest looks round with a vacant stare, and, as the god says, "I depart," announces his actual departure by violently flinging himself down on the mat, or by suddenly striking the ground with his club, when those at a distance are informed by blasts on the conch, or the firing of a musket, that the deity has returned into the world of spirits. The convulsive movements of the priest do not entirely disappear for some time.

These two descriptions from widely different parts of the earth are readily comprehended by any one familiar with significance was not fully realized by might need his aid. Nor will such believers those who participated in their exhibi-

things spiritual nor of the scope of the It may be flattering to the feelings of spirit realms. It will be noted here in Spiritualists to aver that all the fresh and the second case that the control was vigorous thinkers of the world have ac- attributed, not to the decarnated spirit cepted Spiritualism. It is somewhat of one who had lived previously on earth, but to a god; even as Moses attributed thusiast in this belief that its great reve his communion with spirits to the Lord. elations are not universally adapted to It is an extremely difficult matter for a the present condition of men. It is one savage or an uneducated person to conthing to be born into a faith and passive- ceive of a spirit existence in which he ly accept it as a part of the juvenile edu-shall exist without a material body. So cation, and quite another to take it up great an obstacle has this been to a faith voluntarily in mature life after due in- in a future life that even now in the vestigation and reasoning. Very few highest civilized society many people acquire a belief by the latter method, have to be promised a future union with To adopt it as a matter of experience their old body that is buried in the grave requires more independence and reflect in order to get them to believe in the tion than the great majority of people possibility of a future existence. So are gifted with. Hence, all new revela- gross is their thought that they cannot tions in science or religion are first help but regard spirit life as rather thin espoused by the holdest and most origi- without meat and hones to prop it up. nal thinkers. There are many people who A gentleman in Australia tried long and are intellectually incompetent to receive patiently to make a very intelligent and Spiritualism as a new doctrine. Had docile Australian black understand his they come to it by inheritance they might existence without a body, but the black youth expanded sufficiently to retain its generally made an excuse to get away. exalted and comprehensive teachings. One day the teacher watched and found A mind once cramped by fetichism, or a that he went to have a hearty fit of heart paralyzed by the contracted the laughter at the absurdity of the idea of a ology of an excluding creed, will have a man living and going about without sore wrestle to make in throwing off the arms, legs, or even a mouth to cat with; old mental habit and clothing itself in for a long time he could not believe the the new regalia of progressive thought, gentleman was serious, and when he did But my chief purpose is to indicate that realize it, the more serious the teacher Spiritualism cannot be intelligently in- was the more ludicrous the whole affair terpreted by man on a low plane of appeared to the black. He could form thought or of limited information. He no conception of anything so abstract as can neither divine its purpose or success- a person living and moving about without material body. A knowledge of this A couple of examples will suffice to incident should make some enthusiastic show this. I first quote from Graah's Spiritualists charitable towards those who cannot see that a spirit can think, remember and love, has the power to go Esquimaux: "The 'Angelkok' came in about and exercises that power in returnthe evening, and, the lamps being ex- ing and communicating with those it tinguished, the skins hung before the held dear while in the earth life. Such windows (for such arts, for evident persons will have to be educated by exreasons, are best practiced in the dark,) perience or otherwise; as the mathematook his station on the floor close by a tician is trained, beginning at simple well dried seal-skin there suspended, propositions and progressing step by

> Written for The Better Way. PROPHETIC DREAMS AND IM-

HUDSON TUTTLE. On the 19th of August, 1890, the fishing schooner, Lizzie Griffin, owned and law are ever poised to the make-up of commanded by Capt. John A. Griffin, with a crew of fifteen men sailed from Gloucester, Mass., for the Grand Banks. She had reached the Banks and was engaged in fishing, when on the 1st of ably. Instances are on record where a September, she was struck by the furious powerful will, or thought even, has killgale that raged at that time on the northeastern coast. The vessel was stripped dagger or the pistol is not always emof her upper canvass and thrown upon ployed in dark deeds. The pending her beam ends.

Her peril was great, but being heavily who was below when the gale struck, received a blow on the forehead as he sprang out of his berth, from the stone which had been hurled to the ceiling, and two of the crew were washed overboard, but fortunately caught the rail genus to the spiritual in healthful and and thus saved themselves. The captain by the use of oil, thrown on the waves, gained time to clear his vessel, and then found himself drifting at the mercy of the waves. This happened a 5 o'clock in the morning, and not until almost despairing, late in the afternoon were they rescued by Captain C. S. Peterson, of the schooner Sigfrid, also of Gloucester.

The rescue was a wonderful illustration of what has passed as providential interference, but is now being correlated under the rule of law, dimly seen, perhaps, yet sure to be understood.

The Lizzie Griffin was engaged in the cod fishery, the Sigfrid was in pursuit of halibut, and hence were at different points of the Grand Banks, some forty miles apart. After the first blow of the storm, Captain Peterson says he made sail for the southern part of the Grand Banks when he was suddenly seized with an impulse that he must change his course, and this feeling at last became so great that he yielded and steered "sou'sou'-cast."

He then went into his cabin to gain a little needed sleep. This, however, he could not gain, and at last an impulse to go on deck seized him. Rushing up, he at once caught sight of the flag of distress on the Lizzie Griffin, which the men had sophically deny that such abuse, with its not seen, and at once went to the rescue nervous strain, imparts to the very sir of his crew. The tremendous cross seas made this a task of greatest danger, but it was accomplished without loss.

The yielding to the "impulses" which so suddenly came upon him, seems to have been the result of a dream Captain Peterson had on the 3d of August before the storm. In this dream he had presented to him the incidents of the rescue, and his first exclamation when within hailing distance was: "My dream has come true!" The Rev. Richard Wheatley commenting on this story in the Christian Advocate, says:

"Believers in divine revelation, and therefor bellevers in the efficacy of prayer, direct and intercessory, will see no improbability, scien tific or otherwise, in the supposition that through divine agency or permission the "comng events cast their dreams, shadows before: that the Holy Spirit, or some some spirit cons missioned by Him, suggested to Peterson the Immediate change of his course to the southsouth-east, and also impelled him at the proper spirit manifestations, but their great time to hurry on deck and look for those who

tion. The untutored or savage mind and impulses may have been in loving response can have no adequate conception of to the prayers of Christian friends for the decan have no adequate conception of to the prayers of Christian friends for the de-

> There is truth in this explanation couched in the phraseology of the pulpit. There may be "efficacy in prayer," not, however, in the way usually understood, but as preparatory to psychic manifestations. It is not to be presumed that "some spirits" require a "commission" to assist their earthly friends. If we grant Capt. Peterson to be a sensitive, then the reception of the "impulses" and the prepara tory dream require no further explanation. The prayers of friends harmonizing and concentrating their mental aura, may not only furnish conditions for the transmission of thought, but call the attention and assistance of spirit friends.

THE PSYCHIC FORCES.

I. O. HARRETT. HYPNOTIC MURDER.

In the case of Joseph Remaington, now in jail in Pargo, and awaiting his trial for the murder of J. F. Plett, at Arthur, is involved another illustration of the possibly during the elastic period of never could keep his countenance and hypnotic law. It probably runs parallel with that of Gabrielle Bombard, of Paris, last January. According to developments. Remsington committed the mur der while hypnotized by a Minneapolis woman implicated in the case. Probably hypnotism will be adopted by the defense; if so, the lawyers will have something on their hands with which they are not familiar, and are incapable of handling in all its subtle relations.

Hypnotism is but another name for

Mesmerism. It comes under the head of psychic science, a law that is more potent in swaying human action than legislation or cannon balls. It is this which plays in with religious excitements, with the Indians' ghost dance, inciting them to massacre, with the spir itual phenomena, with the enthusiasm that sometimes blinds the better judyment of an audience under the control of a magnetic speaker, with the seductive forces of passion that so oft lures innocence into its serpentine coils. Under the guidance of well balanced incentives rightly applied, hypnotism will wean the drunkard from his cups, the libertine from his lusts, and lift up any and all from groveling and polluting desires and gratifications. It then suns human walks with hallowed influences and elevates character to a plane where holy angels can meet us. The uses of this the operator and subject, demonstrating how delicate, how serious, how fearful is human accountability. Are murders committed under this law? Unquestioned a person-struck down as shot. The trial may develop some valuable facts in "the sixth sense." If legislation attempts rock-ballasted she righted. Capt. Griffin to crush it out of existence, it will only tantalize it for the worse. To touch and operate the primal springs of the conduct of life, we must institute an order of education that will wisely and sweetly subordinate the animal of the homo

practical balance. SOMETHING TO THINK OF.

According to the late discoveries in psychology, every living, and in fact every unsentient thing, is ensphered be styled its magnetic radiation. A rose, for instance, is itself etherealized; a magproject the spheres of our personality of the people. ahead and all around us. These spheres seem to be the vehicles of our consciousness, of our volition, of our thought in spiritualized telephony. If this "psychic science," so claimed, be tenable, it follows that there is a mysterious and serious accountability not yet studied and applied. Take a case. The other day I noticed a span of horses drawing a heavily laden street car along the mudintercepted track. The poor creatures were pulled and yanked to draw and speed on against their normal strength. they seemed so disturbed! "Cruelty to animals!" I said, "and the electric car is the best friend of these mercilessly treated creatures." Now, who can philowe breathe its own impulse of pain? that it evokes abnormal conditions in society? that such treatment is not only cruel to the dumb animals, but physically and socially unhealthful in its influence upon us all? Here is something to think of.

What should be closed on Sunday? The saloons, and closed so tight they could not be opened again. What should be opened on Sunday? The flowers, the parks, the woods with their bird songs, the museums with their testimonials of the long ago, the libraries with their lesons of the morally beautiful and good.

DUE DUTY. To the Editor of The Better Way.

The many friends of Mrs. L. P. (Anderion) Bovee, will be gratified to know that she has so far recovered from her serious and prolonged illness as to leave for California, where it is believed she will regain her usual health, its climatic cord in the ditions being exceedingly favorable f

the country in some very interesting annals of the cause; there have been developed more recently phases of the higher philosophy through her mediumship, of great interest, which leads those familiar with its expression, to feel great anxiety for the preservation of her health that the work designed by her guides may be fully perfected through her instrumentality during the coming years. That a being so frail in every condition of physical health should have been preserved under the very trying conditions of her life for many years is marvelous, and illustrates in a high degree the power of the spirit forces even as applied to physical conditions. There are constantly new accessions to the Inborers in who have been in the field for almost the entire period of this "divine revela- also asserts that the rich must give an tion," the friends of the cause owe an especial debt of obligation and protec- idea is now being reluctantly conceded tion. It is not sufficiently realized by Spiritualists that the conditions needful heretofore advocated the cultivation of for the reception of spirit influence are the above named virtues to be used as such that the physical forces are taxed sharp claws against one's fellow men in to such a degree at times that a fit in the struggle for existence. strument for the "divine message" is incapable of supplying the demands of the the application of the golden mean. Why external life. Beyond question the duty not teach frugality and thrift of that of Spiritualists to these "messengers of the gods" is paramount to all others, not the rights of others? Is it to be asserted only for the conservation of their powers, but for the orderly and consistent expression of the forces of the spirit er plane than the squirrel which wathers through them. And if ever a body of and stores away a hoard of nuts, with utteachers existed for the instruction of ter disregard of the needs of other sell matter, so called, such as pills, po humanity, deserving the utmost consideration from believers, and the most strenuous efforts in their behalf, to pro- the brute, is it not required of us that we vide adequate and harmonious conditions for their work, and whose peculiar physical organization requires protection from all that would disturb the complete blending of spirit and mortal in this divine work, it is the band of instruments the spirit world has designated as

its teachers of the "wisdom of spheres." In all ages since man has recognized in any degree the sacredness of the holy calling, the teachers of religion-as they have understood it-without exception have been protected in what were deemed the best conditions for the expression of their duties, and no class is so highly honored in every land as the teachers of so-called religion excepting only the fraternity of believers should consider this question seriously, and at once take needs, as is being done for those who seek to establish and perpetuate the errors which so retard human progress.

It is not just to assume, as is too often done, that the truth is free, is a voice from heaven and costs nothing. We may apply that rule to its reception when we are in the sphere beyond, but we may yet discover that our neglect here to be just to those who are so clearly indicated by the spirit world as teachers of truth, has involved an obligation for settlement in the beyond, that we will at sometime discover had been more cheaply paid in the coin of earth. There is no escape with its own aura, or what may properly for the doing of a persistent wrong, and berein the apiritualistic body must be just to the instruments or pay a severe net sends forth minute tractors, shining penalty for their personal wrong doing; fingers, so to speak, that grasp and hold and for the cause, in retarding its healthy to what attracts and belongs to it. We and substantial growth in the confidence

Why should almost every spiritual society be struggling for existence, for the want of a proper recognition of its needful demands? while the churches are pampered with the wealth of the land; many single churches expending a sum annually sufficient to maintain dozens of spiritual meetings under conditions of protection to its teachers and selfrespect of its members. It is time that this subject were treated systematically. and at least in every city one spiritualistic meeting be placed upon a footing The glary eyes looked so strained, and equivalent to that of an average church. as an object lesson from which the fraternity may learn wisdom and build up a strong foundation on which to erect the temple of truth; and that the mediumistic powers often latent, except under favorable conditions, be conserved, protected and developed, as they can only be under sympathetic encouragement. then would the cause so dear to the angelic world have free course, run and be glorified. F. G. W.

Written for The Better Way.

THE "GOLDEN MEAN," WALLACK YATES

if he could be the rich man of to-morrow the soul. -the squealing pig shouldered from the trough by the big hog grows to be a big hog himself, and in his turn does the tise of private institutions, we also feel seen how hard the law bears on a po shoulder act.

But, conceding that selfishness reigns Il, and that the beam

perfor spheres" has been known for many mote from our neighbor's, is this any (incorporated). As an institution ityears to Spiritualists in all portions of excuse for upholding this selfishness as the natural and proper condition of afillustrations of spirit influence, which fairs? Is not hoggishness blamable any; but its management has the most have become in a degree historic in the whether exhibited in great or small degree? Our moral sense tells that it is, But is it equally blamable? If my talents fit me to be an "exceptional manager of men," as Mr. Carnegie puts it, and I

from my weaker brethren, am I not a greater sinner than though I were one of the "managed," with abilities of much narrower scope? This is tacitly admitted are so earnestly working have been more by "practical" advocates of "things as they are," who askert that the possession of great wealth argues superior shifty. thrift, economy and various other highly extolled virtues; and the conclusion is given psychic readings to strangen in unavoidable that these "superior" virtues must be attended by equal responsibilities. This was well understood by the the vineyard of truth whose advent is Nazarene, and taught by him in the welcome to all its believers, but to those parable of the talents; and that benevolent millionaire, Mr. Andrew Carnegle. account of their stewardship. Mr. C's. as an axiom by able journals who have

And right here comes in once more moderate type which has due regard to that these are the only virtues worth cultivating, which place man on no highsquirrels? If we brag that the possession of moral powers distinguishes man from seek to develop these moral powers to a higher expression?

Is the faculty of acquisitiveness, in which the woodrat places us at a decided discount, the only faculty that is worthy of our cultivation? Are justice and benevolence nothing to us?

A prominent Western newspaper (whose editorial columns teem with advice to spirit only is real and that a bad is cultivate those claw-like powers which fit us to scramble with our fellows in the general grab for filthy lucre) recently did well, as a new departure, in suggesting osophy, &c., and at last, like Bro. Calto Senator Stanford that there yet remained for him the heeding of the scriptural injunction to sell all that he hath and give to the poor. Can a life deveted messengers of heaven to teach the di- to the scraping together of a vast hoard vine truth which has dawned upon us in of wealth by very questionable means be the Spiritualism of to-day. The entire atoned for by philanthropic (?) schemes which require that others furnish the needful, while his own ill-gotten gains offective measures to organize a method remain intact? Will this satisfy the dewhich shall at least do as much for the mands of justice or soothe the pangs of teachers of the truth the world so much conscience? Claudius of Denmark was thee," said the Master. in a somewhat similar fix, and thus expressed himself;

May one be pardoned and retain the offense? in the corrupted currents of this world, Offense's gilded hand may shove by justice And oft 'tis seen, the wicked prize itself Buys out the law. But 'tis not so above: There is no shuffling, there the action lies In his true nature; and we ourselves compelled en to the teeth and forehead of our faults, To give in evidence."

While rich and poor should strive to get rid of the sin of selfishness, the rich man has the greater sin and the larger fruits thereof to dispose of before he can hear the welcome plaudit: "Well done, good and faithful servant."

Written for The Better Way. **PSYCHOLOGY** 

C. BIRD GOULD. It is now freely admitted by both the subjective and objective schools of mental science that there is a subtle influence of mind over mind, through the exercise of which all persons are more or less affected by the mental condition of to higher grades and superior to low those with whom they associate. We grades, while the divine is all embracias have the ability to make our influence Minerals reappear in vegetables, were felt in the soul-life of others, and the susceptibility to receive in return the impressions which characterize their thoughts and emotions. It is also demonstrated by experiment that this ability to exert and this susceptibility to receive are both capable of cultivation, so that by directing our efforts judiciously we may actively help others onward and upward, while by putting ourselves into mental harmony with the wise and the good, we may passively receive the elevating influences of their higher thoughts and emotions, and thus drink at their fountain of knowledge. Recognizing in this now indisputable fact of nature the means of great good or great evil, we deem it unwise to longer remain ignorant of these psychological conditions, and thus submit ourselves unwittingly to the chance adversity of unworthy association, or to the reckless imposition of designing parties. Prefering bably pay the fine. He is supposed to be leaders rather than followers, we Whoever would reform the world must have arranged for a supplementary avoid extremes of opinions-must keep course of instruction in this comparato the golden mean. Hence, to direct tively new but very important subject; all our attack at the rich, as the authors of and in taking this pioneer step we trust all the social miseries of the age, would be that the Institute will be ably supported unjust as long as selfishness rules the by the united action of all its friends, as receiving \$1,000 a year, or as two and world. The poor man of to day would, carnest investigators of this science of half cents would be to a man with !!

> that the readers of THE BRITTER WAY man, and how it favors Mr. Gould, will be pleased to read the above an. though both are "equal before the lasnouncement made last fall by the Board Thus it is with every law. The law rom our own eye be- of Directors of the Cleveland (Ohio) In for the rich and against the poor early to remove the stitute of Phrenology and Psychology Twentieth Century.

ognizes no religion and teaches some but respects the good that may be courage to provide a scientific course of lectures on Psychology, and we name. few of the subjects studied as follows "Insanity -- Its Cause and Cure;" "Hypes tism;" "Mesmerism;" "Animal Magnet use the talents to oppress and extort ism;" "Clairvoyance;" "Psychometre and many others of similar character.

In these lectures the great truths for which THE BETTER WAY and its readen fearlessly set forth by that veteran work er so well known to Spiritualists, Pad D. M. King. At the close of each lecting Prof. King has been blindfolded and the audience. In fact, most of the demonstrations have been veritable test

In view of these facts, can any reader of this article write of any non-sectaring institution of learning that deserve greater credit for the stand it has taken on the greatest issues of the day?

FAITH VERSUS WILL. To the Editor of The Better Way

Your article in reply to the New York Press in your issue of April 4th, gives the orthodox just what they all need more of. Your idea of "granting it is wrong to dose children with faith, resign ing disease," &c., coming as it does from the editor of the best exponent of the beautiful harmonial philosophy called Spiritualism, leads me to believe that your guides go to hear Sam Jones or some other darkened soul. Surely you who believe so firmly in spirit do set tions &c.

Now, is it not a parent's place to (done as you call it) a child with the truth, the truth that the real child is spirit, and all Spiritualists know there is no disease m spirit, and is it not right to teach a child to resist such thoughts, (false race beliefs) and to perish them from its mind Is it really so wrong to teach the only truths that actually saves the body from pain, sickness, etc., right now? That matter, so-called, is a false belief?

For years I have studied Christian Science, Divine Science, Christian The ville. I have found out that it is all Rational Spiritual Science, that every believer and lover of good can accept and be made" every whit whole" thereby.

Every rational Spiritualist must believe Colville's teachings and be convinced that the absolute truth can free us, for it is based on fact alone and not on bin faith. By faith in God (or good) we me brought into heaven, i. e., into a him monious condition, for themen is with

It is a transgression of the laws w health to dose a child with drugs of 🐠 kind-no matter by whom prescribedbut it is our duty to teach them to "have faith in God," i. e., spirit, life, love, is telligence, which is curing all manner disease without physical contact.

Mental treatment is the surest system and most rational method ever presented to humanity, while the drug treatmestthat all true Spiritualists should 🖢 ashamed to accept, because a negative substance cannot put life into a lim spiritual child of the king who is 🛋 powerful-is idol worship, W. J. Colville in his last issue of the Problem of Line says: "Let us conceive of seven planes " consciousness, divine, spiritual, mon intellectual, animal, vegetable, misers Now, the highest includes all beneath & while the lowest includes nothing about it. The mineral system of treatment the lowest and least effectual of all; grades above it are respectively inferies tables in animals, animals in human be ings. To the logical reasoner menul healing is self-evidently in advance drug medication. Every method accomplishes something, but the higher the method the greater the reasonable expectation of result." While it is wrong to "dose" a child with

(blind) faith in any thing, it is right " 'dose" the child with faith in the about lute truth, which enables them to three off all negative influences and to restor others, as many children are now doing in every state of the Union, for truth

mighty and is sure to prevail.

DR. W. W. EDWARDS, S. S. D.

That the laws of the land oppress the poor and favor the rich has just he another conspicuous illustration in the city. Jay Gould, for the second time refused to obey the law which summone him to serve on a jury. He has been fined \$250 for the offense. He will per be worth \$100,000,000, and to injor income of \$5,000,000 a year. The is imposed on him will be about as hard ! pay as twelve and a half cents would ! for a man with an income of \$2.500 year, or as five cents would be for a se annual income. But the fine for neglect While we appreciate fully that there is | ing jury duty is the same for a poor me no space in these columns for the adver- as for Mr. Gould. It will, therefor, ₩

Written for The Better Way. EVIDENCE OF A FUTURE IMMOR-TAL STATE.

APPARITOR. The Soul, immortal as its Sire, God breathed into man the breath of fife, and he became a living soul."

Words of a Spirit.

Seriously reflecting, we must admit that there is a grievous skepticism in the minds of not only the scientific, but of a large mass of the people on the aubject of a spiritual or immortal existence, to the extent that it is to be taken as a clear indication that more palpable evidence relating to centuries long post is not sufficient to satisfy this demand. The researches of modern skeptics have, to say the least, thrown a cloud over the minds of a vast multitude as to the fidelity of our early Christian writers, and among the early writers, in favor of Christianity, that "pious frauds" were justifiable, and the fact that they were extensively practiced by them, while it does not entirely destroy, very seriously weakens their authority.

And again the many divisions existing among professed believers in the various religions of the world, giving rise to innumerable sects seemed to demand s remedy which did not exist. These sectarian differences have existed and by what power is sectarianism to be brought to an end? This is a very serious question, and demands serious consideration. These sectarian differences have done, and are still doing very much to discredit true Christianity in the eyes of the world. From these considerations we do not hesitate to affirm that this age religious teachers.

The doubts which exist in the minds their own mental constitutions, and the circumstances by which they are sur- been out of the office. rounded. No mind, unless under false influences, would seek for comfort or consolation in cheerless Atheism and anand hope to gratify the interior aspirashelter in annihilation. As in the days of Christ no class of men more gladly reat this day no class of minds more joymortal spiritual existence than those move, but could hear no sound, who have bitherto been skentical on this who have fiftherto been skeptical on this and hence it is that hundreds of menyes, we can say thousands-who have with an ardor and sincere devotion, after seeing the light. greater in intensity and holy aspiration,

The world, or man, was drifting into future life by ocular physical evidence, and the greatest evidence he produced witness, that he was innocent. was the "Transfiguration," thus opening the gates of the spiritual world, that the eyes of man might see and behold the truth, and obtain a knowledge of the eternal life. Spiritualism is not lacking at this day in producing like evidence, a somnambulic condition, or is he obso that every man or mind seeking the sessed-and the act suggested to him by truth and positive evidence can get it by a wicked spirit-or is it because he is that I did not previously know the rethe mere asking. "Seek, and ye shall simply drunk? find; knock, and the door of knowledge shall be opened unto you."

### INTOXICATION, WHICH? To the Editor of The Better Way.

I have, for a long time, been observing the different effects that liquor produces on persons of different temperaments, some it does not always produce intoxi-

I am well acquainted with a man, a physician, who, when he drinks liquor does not seem to be affected as most

drunk in any sense of the word, he doesn't stagger, talk foolishly or swagger, and the only sign exhibited in his case is that at a certain period he undergoes radical change, his features will draw. and become almost rigid, his lips become white, and exhibit an appearance of firmness, more than ordinary, and his eyes will seem glazed and expressionless.

This change doesn't gradually occur, as drunkenness does, as poriton after portion is taken, but occurs almost instantly, while talking, or listening to the person with whom he is talking. If he is speak-ing at the time, he will hesitate, as though he had forgotton the word he wanted to utter, then he will get up, if he is seated, and walk about a moment or two, and then likely, change the subject entirely, or go away abruptly. Not long since he was talking quietly,

such a cloud as is not easily dissipated. in his office with some friends, when The fact that the sentiment prevailed suddenly the above mentioned change occured, (he had been drinking some,) a gentleman was riding along the street, and would soon pass the office. The doctor arose suddenly, passed quickly into the street, took up an old hoop-skirt that had been thrown out, and as the man approached he caught his horse by the bridle, and passing the hoops over his head, placed it around his neck as one would a collar, and with a drawn revolver in his other hand led the horse through the principal street of the vilbeen constantly on the increase for the age, and back to his own door, where last eighteen hundred years. When and he took the skirt off and threw it away, and then said, angrily, "You hung that on my office door knob, where I found it this morning, now this will teach you who you are fooling with, now go." The man was a good friend of the doctor, and a sensible man, and saw at once that his friend was a little "off," and rode away:

demands more palpable evidence of his friends inside as though he saw them spiritual existence than hitherto given by not, went to an inner room and lay down, and in a moment more was noticed to be sound asleep, he awoke shortly after, of the skeptical and unbelieving are not all right and remembered nothing of their own seeking, but arise out of whatever of what had happened, and would scarcly be convinced that he had

A curious circumstance happened to not feel well one morning, and I did not nibilation. The Atheist is made such est any breakfast, but soon after I agaist his own immortal aspirations. No reached my office, my indisposition man would orphan himself from God seemed to pass off and was forgotton, but about half past ten, I became faint at tions of his immortal nature. There is my stomach, and to relieve me I took a no truth in the universe of God which little whiskey. Not long after, two would drive an immortal being to take friends called in, and we talked, perhaps of their persons I could see) seemed to shall live still; I think still; I still feel witnessed through the mediumship of ceived His teachings than did the out- be the centres of two haloes of light. casts of the Jewish religion, and it is so The light was exceedingly brilliant, as judges in their long red robes. I hear Georgia. She came to our house, Palatka. though a million of sparks was flying in my sentence. My poor wife; my poor Ga., the 9th inst., and remained two fully accept palpable evidence of an im- all directions. I could see their lips

that the strongest advocates of Spiritual- again. That was the last I remember you well, my dear ones. Let me kiss on top of the table in day light, or lamp ism are those who have been the until I awoke in bed, in the night. My you once again. What! little one, you light, and place her left hand on the edge atrongest denunciators of immortality. friends said that they noticed a change, shrick in terror. Ah! wretch that I am of the top slate, and wait results, and in The most obstinate mind, when brought as above described, come over my face I have covered your hands with my no instance did we fail to get wonderface to face with a fact, will acknowledge just before I left my chair, that I took a blood. Oh, when will this end? End? ful communications from our beloved it, and the more particularly when sub- turn or two about the room and then Is not a criminal condemned to everlast ones, full of love and wisdom, and one stantiated by a demonstrated physical sat down again and began talking about ing punishment?" proof. Spiritualism furnishes this proof, Spiritualism, that others came in and we had quite an argument on that subject, and that I explained a number of points. hitherto denied in language most posi- Then I went to dinner where some tive the immortal life and the existence friends were visiting, ate very little of a God, the creator and ruler of the in-then excused myself and returned to my finite universe, now rejoice that they office and slept some time, and awoke have found that God, and they love Him all right, but could remember nothing,

Many persons have committed murder, than those who think they know Him. or some other terrible crime, after We say "than those who think they drinking but a small quantity of liquor, know Him," simply from the fact that and swore positively, even on the gallows, Spiritualism gives a truthful, positive that they never did the deed, but were knowledge-no theory, no surmises, but not believed, and long articles have been clear a demonstrated truth as any written, by ministers and others, comproblem can be demonstrated in mathe- menting on their "total depravity, in bematics; no dogmas, no creeds; but we ing able to stand and lie, with almost know that our God exists and that our their last breath, in saying that they did life as His life exists immortal and not commit a crime, that perhaps half a dozen persons had seen them do.'

While in this condition time seems to materialism with giant strides, and had be annihilated, and no cognizance is taken not this tendency been arrested by the of it, by the one affected-so he thinks advent of Spiritualism, the great mass that he has had no time to do what his at last I no longer see clearly the face of advent of Spiritualism, the great mass that he has had no time to do what his at last I no longer see clearly the face of your letter with diagnosis, which was or majority of the human race would accusers say he did, and that, together the unknown wherein I undesignedly correct in every particular. Within ten now be Atheist. Humanity demands bet- with the fact that he has no recollection look, nor distinctly hear the voices of the ter evidence of immortal existence than of having did it, and that it was repugmere argument to bring conviction to nent, and horrible to him-form strong measure, as a commentary to the text of the mind as to the fact of immortality, reasons in his mind to cause him to It is now, as in the days of Christ. He fully believe that he did not commit the saw that man must be convinced of a crime, and so he would deny it with his last breath, and even call upon God to

Now when a man commits murder under such circumstances, especially a man of known kindness of heart, who when fully at himself would not do an unkind act, what is the cause? Is he in

vailing one since time immemorial, but is part, I was no less astonished that my sorbed and entirely removed and cured, it correct? If not, how far is a man, act- dream pictures were confirmed by the and remains so now. I could relate SOMNAMBULISM, OBSESSION, OR ing under such circumstances, responsible for his acts? Should he be hung, or subject, and when propriety admitted it, have come to my notice. I forbear giv simply restrained, as known maniacs are I would relate to those whose life thus ing the lady's name as she does not want who commit murder?

of its able writers throw some light on firmation or refutation of it. It was inand have come to the conclusion that on this subject? I await reply, through variably ratified, not without consternsthese columns if the editor will kindly grant space. Yours for light,

S. T. SUDDICK.

Most men see facts not with their eyes, other men are, that is he doesn't appear | but with their prejudices .-- Phillips.

THREE MINUTES AFTER DECAPIthe enigma, but even his penetration
could not solve it. I myself had less

The Paris "Pigaro" of Pebruary 9th reproduces a singular story about Wiertz, the eccentric Belgian painter.

Wiertz was an intimate friend of Doctor M., the medical officer of the Brussels prison. Another friend, a Doctor D., was apparently given to the practice of Wiertz was to be hypnotized under the with a numerous company at the table scaffold by Dr. D., and identify himself with the victim. The day of the execution, Wiertz, the doctor, and two others placed themselves under the guillotine magnetism, Lavater's physiognomy, etc near the basket, but so that the crowd should not suspect their presence. Dr. D. sent the painter to sleep, then suggested to him to identify himself with the criminal, to follow all his thoughts, sat opposite to me, and allowed himself to suffer all his sensations, and to state clearly the reflections of the convict at mer life was, at that moment, presented neck; then he ordered him when the whether he would answer me candidly head should fall into the basket to en- if I related to him some of the mosdeavour to penetrate the brain in order secret passages of his life, I knowing as to analyse its last thoughts. As the con- little of him personally as he did of me? demned man mounted the scaffold Wiertz was asked: "What do you feel? What thought, than Lavater did with his phy-do you see?" Wiertz rolled about in con-siognomy. He promised, if I were convulsions, and answered with sobs, "A rect in my information, to admit it fraukflash of lightning; a thunderbolt has fallen. Horrible; it thinks! It sees!" "What thinks? What sees?"

"The head! It suffers horribly; it feels; of the young merchant; his school years it thinks. It does not understand what his youthful errors, and lastly, with a has happened. It is looking for its fault committed in reference to the body. It seems to it that its body must strong-box of his principal. I described The doctor entered his office, passed come back to it. It is waiting the last to him the uninhabited room with stroke. It is looking for death, death whitened walls, where, to the right of which comes not!"

the basket; the arterics were still palpitat- during the whole narrative, which I ing. Wiertz continued, "What is this hand which is strangling me? A huge, ing whether I spoke the truth? The pitiless hand. Oh, this weight which is startled young man confirmed every parcrushing me. Before my eyes I only ticular, and even, what I had scarcely exsce a thick red mist. What is it I feel? me once, of a similar character. I did My blood is running away. I am a bodi-

The head appeared to be conscious of the loss of its body after long sufferings. which were to it as an eternity. Ques night.—History of the Supernatural. tioned again, Wiertz said: "I am floatin space, like a top spinning in fire. But am I dead? Is it all over? Could I be again attached to my body? Have pity an hour, when all at once their faces (all on me, men; give me back my body! I I can recall everything. Here are my Mrs. Judge W. D. Ivey, of Dahlonega, little baby! No, you don't love me any weeks, and to say that she is a wonderlonger. You give me up. If you would ful independent slate writer is to state only put back my body I should be it mildly. We had wonderful tests, her subject, for we find in our experience few steps, then turned to look at them again with you. You refuse. Yet I love mode is to place from six to eight slates

Wiertz continued his lamentations. and then he exclaims, "But no! suffering a beautiful communication, and frequentcannot last for ever. God is pitiful. All ly in colors. And she did not put a penearthly things are passing away. I see cil or anything to write or draw with, afar a little star shining as a diamoud. and on one occasion she laid one slate Ah, it is good up there. What calm is on the carpet, and received a beautiful penetrating all my being! What a delightful sleep I shall have. What joy!"

The head was found to be quite dead now and Wiertz would answer no more

WONDERFUL INWARD SIGHT, J. H. ZSCHOKKE,

my first meeting with strangers, as I seance room fresh with the dew on them. listened silently to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that ns it were, dreamlike, yet perfectly distinct before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger's life, that speakers, which before served, in some

For a long time I held such visions as delusions of the fancy, and the more so as they showed me even the dress and and other accessories. By way of a test, and the house. I had never seen her beand laughed, but were not to be persuaded lations of which I spoke, for what I had passed before me the subject of my Will the editor of this paper, or some vision, that I might thereby obtain contion on their part. "What demon inspires you? Must I again believe in possession?" exclaimed the spiritual Johann Von Riga, when in the first hour ac- a man, but for one man that can stand quaintance I related his past life prosperity there are a hundred that can to him. We speculated long on standadversity."

could not solve it. I myself had less confidence than anyone in this mental jugglery. As often as I revealed my visionary gifts to any new person, I regularly expected to hear the answer-"It is not so." I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my achypnotism some thirty years since, and curacy before I spoke. Instead of many Wiertz was one of his most amenable I will mention one example, which presubjects. The experiment was that of eminently astonished me. One fair day, an endeavour on the part of Wiertz and in the city of Waldshut, I entered the Doctor D. to find out the thoughts and Vine inn, in company with two young feelings of a guillotined at the moment of student foresters. We were tired ramband immediately after the decapitation, ling through the woods. We supped d'hote where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's One of my companions, whose national pride was wounded by the mockery begged me to make some reply, particularly to a handsome young man who extraordinary license. This man's forthe moment when the knife touched his to my mind. I turned to him and asked That would be going a little farther, I siognomy. He promised, if I were corly. I then related what my vision had shown me, and the whole company were made acquainted with the private history the brown door, on a table, stood a black Just then the head rolled down into money-box. A dead silence prevailed alone occasionally interrupted by inquirpected, the last mentioned. Touched by the table, and said no more. He asked my name, which I gave him, and we remained together talking till past mid-

#### SLATE WRITING. To the Editor of The Better Way.

It gives me great pleasure to chronicle an accurate account of what we have or more faces. And on one slate there was nine faces, and on the next slate was communication in red, white and blue. She sat with her foot by the side of the slate, and in about thirty minutes, she examined the slate, and found it as stated. She has created quite a sensation here and we hope to have her visit us again in the near future. On two occasions It has happened to me sometimes, on roses was brought by spirit power in the

life, has passed quite involuntarily, and, Dr. J. S. Loucks, of Shirley, Mass., My minutes time he felt something at work on him. Your forces kept up until he received a regular magnetic treatment, this continued until your medicine came. and with both combined has made a most wonderful improvement in his case I know of a most wonderful cure made motions of the actors, room, furniture, by you of a lady friend of mine in lowaring some years ago. She supposed and was once, in a familiar family circle at told by two physicians that she was en-Kirchburg, related the secret history of ceinte, and called the doctor three differa scamstress who had just left the room ent times to attend her, but they gave it up; they did not know what ailed her. fore in my life. People were astonished | She then wrote to you for a diagnosis and you told her it was an abdominal could cure her. She sent for your treat-The latter opinion has been the pre- uttered was the literal truth. On my ment and the tumor was gradually abreality. I became more attentive to the many other most wonderful cures that it made public. I think you should know of these most wonderful cures that are done. R. M. STANTON.

See ad, in another column,

Carlyle stated a great truth when he said: "Adversity is sometimes hard upon

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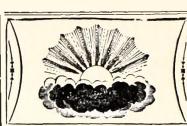
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in the near future. On two occasions roses was brought by spirit power in the seance room fresh with the dew on them.

J. A. HALL, M. D.

MRS. C. E. HALL.

Unsollcited Letter,

CHADRAN, NED., August 25th, 1890.—

Dr. J. S. Loucks, of Shirley, Mass., My Dear Sir: I inclose a lock of hair for diagnosis with stamps; age, forty-two. I recommended you to a friend recently, he wrote to you at once; when he got your letter with diagnosis, which was

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DECISION OF JUDGE FERRIS In the Case of the Collateral Heirs for the Appointment of a Guardiau for Mrs. Elizabeth

PROBATE COURT, HAMILTON COUNTY, THIO.

In the matter of the application for the appointment of a guardian for Elizabeth Ruffin.

This is an application by Samuel N Ruffin, Charles H. Scott, Helen C. Hall and James R. Monsarrat, for the appointment of a guardian for Elizabeth Ruffin.

The applicants are not related by blood to Mrs. Ruffin, but are only collateral heirs of James L. Ruffin, her deceased husband.

The applicants alleged that Mrs. Ruffin is an imbecile and incapable of managing her property. Their proof was confined entirely to showing that she had become a firm believer in the truth of Spiritualism; that she openly avowed, and earnestly advocated the truth of her religious belief; that she gave of her means to encourage and support preachers and teachers of her creed, and also assisted in maintaining a newspaper advocating its doctrine.

The depositions of Mrs. Ruffin and several prominent citizens were taken at Santa Barbara, Cal, where she now resides. These gentlemen bear high testimony to her capacity and intelligence, and the good business judgment displayed in her investments there. Her testimony was candid and straightforward throughout. Although advised that her belief in Spiritualism was the ground of attack, she avowed her belief in its teachings, admitted that she held communication with the spirit world, but denied that she surrendered her own judgment

M. R. Waite represented the applicants, and contended that the mere fact of her belief in Spiritualism showed her weakness of mind.

Honorable Warner M. Bateman appeared for Mrs. Ruffin and showed that Spiritualism was awakening the attention and interest of many of the most in telligent minds in the community, and that Mrs. Ruffin's ardent belief in its doctrines, not only did not show any weakness of mind, but in view of popular prejudice against the creed, was proof of the independence and vigor of her own convictions. He adverted to the fact that the applicants had themselves been recipients in large amounts of the bounty of Mrs. Ruffin, and that the present ap-

At the conclusion of the testimony for the applicants, Mr. Bateman moved to dismiss the application.

Honorable Howard Perris, rendered on the 16th of April, granting the motion and dismissing the application, which is as follows:

### THE DECISION.

application was made in this court for tions from the spirit world, she has been the appointment of a guardian for the induced to part with her property to an estate of Elizabeth Ruffin. That appli- extent which shows her to be an imbecile. cation was supported by the affidavits of In passing upon the question of imnext of kin of Elizabeth Ruffin.

Elizabeth Ruffin at this time. It is un- Court. That is the strongest case that late their propositions and then hold on the former signification of the term? fortunate that the person whose mind the applicants have cited to the court. and condition are under investigation by Does her belief in Spiritualism indi-

cants, furnishes the court the only testicondition of Elizabeth Ruffin now.

raised in this case—as it was not raised interfere. the application would have been denied on that ground. But, by admission of the time she left, she intended to become the donor and it is entirely within his she is at the present time a resident or his estate and in what proportions. that state, having determined to reside there permanently.

But, the question having been subunder the proofs, Elizabeth Ruffin should have a guardian appointed for her, the ent time. First and primarily, what does Elizabeth Ruffin say of hersels?

The testimony is clear that she thoroughly understands what her property is, what the objects of her benevolence are, ind that she thoroughly understands her financial situation and is satisfied with the management of her estate, as adminstered by her agent, Mr. Wright. That there has been no restriction placed upon her by him, but that she left for reasons which were satisfactory to herself, viz,: that she might have better health in that state than she was enjoyng here.

The testimony certainly affords no suggestion or intimation that Elizabeth Rushu is a woman of unsound mind, or that she is a woman of weak mind, or that she is a woman who is improvident in the management of her own affairs. But, on the contrary, the testimony shows that she has used judgment and proper discretion and has acted under the ad- to have been a woman of more than orvice of persons who are competent to dinary strength of mind, a woman of give advice, with reference to the investments she has there made, and that she has exercised certainly ordinary judgment in the investments she has there

What Elizabeth Ruffin has done with the estate which she has received from her husband by will duly probated in this court, and which by the provisions of item 3rd, that "After the payment of all debts, I give and bequeath to my beloved wife, Elizabeth Ruffin, absolutely, all property of every kind and description whatsoever, of which I may die pos-L. Ruffin died seized.

there is no restraint or restriction or it to the shades of oblivion," and says: limitation that is to be placed, in law, upon the manner in which she divests herself of the estate.

The Supreme Court of Ohio, in a num ber of well considered decisions, has held that an insolvent debtor, and the question of insolvency does not appear in this case, in the possession of goods, entire assets, even to the extinguish. God believers." ment of everything that he possesses, without being called to account by his

selfish ends to interfere with her liberty creditors, but who holds the property, absolutely free from debt. So that it is use the money of the estate as she may We give in full the able opinion of the limitation, though, as the court will subsequently speak.

fact that she is an ardent believer in Spiritualism, and that by reason of the lows it. But the professor says: On the 23rd day of February, 1891, an fact that she has received communica-

various parties, who represented them- becility, in the case of Messinger vs selves as the heirs presumptive and the Bliss, 35 O. S., we are not left in doubt often requested, is for them to define, not as to what the law of our state is, with This application, made under the pro- reference to either the terms idiot, lunavisions of Sec. 6302, asks this court, upon tic or imbecile. In that case the court satisfactory proof of the residence of has said, that the infirmity of mind Elizabeth Ruffin in this county, to sp- termed imbecility, as distinguished from point a guardian for her, should it appear | idiots or lunatics, is usually incident to to the satisfaction of the court that she extreme age, and is generally the result of many of them, and have always found eternal hell! While to-day it signifies is an imbecile and that such appointment of the gradual decay of the mental faculis necessary for the protection of the ties, and that when the mind becomes person and property of Elizabeth Ruffin. so weak as to render the person incom-A great deal of testimony has been petent of managing his property, this adduced bearing upon the condition of power is conferred upon the Probate that Brother Loveland wants to formuthe latter is not a decided improvement

this court, made necessary by this appli- cate that her mind has become so weak the following questions and answers: cation, should appear at the time of the as to render her incapable of managing bearing to be absent from the state; and, and preserving her property? That notions and arguments, we are met with the cosmos, but the thinking being record.

impossible, for the court to be advised by is true, and that is certainly no evidence lieve in a personal God." We ask, what competent medical testimony, by com- of imbecility. That she receives comfort mission or otherwise appointed, showing from the belief that she is in consultation what the real condition of the mind of with friends who have passed away, is a is an oversoul? No answer. We get a Elizabeth Ruffin is at this time. But the matter that this court, in this case, candeposition, taken on behalf of the appli- not consider as reflecting upon the question of her ability to manage her estate. mony that we have, reflecting upon the That she should have seen fit to give a very large proportion or portion of her The deposition shows plainly that she estate to benevolence, along the lines of is not at the present time, a resident of what she believes to be the truth, is a

Indeed, there is nothing that is more difficult to determine, than what is the counsel, the question of jurisdiction was wise and prudent method of benevolence; waived; the testimony showing that at and those matters must be decided by a resident of California; or if not, that discretion to say to what he shall devote

But did this belief (whether it be delusion or not, is not a question that this court is passing upon) induce mitted to the court as to whether or not, Elizabeth Ruffin to waste and squander and divest herself of her property, to an extent that calls for the action or interstatute before cited, we cannot so consider it from the testimony.

Elizabeth Ruffin may have acted under bad advice as to the matter of some of the securities taken; if so, she has onand larger funds have done. She may of charity; that is her right, if she so de- thinking it would have been more in cides to use the money that was left to

But the testimony certainly does not show her to be a woman of weak mind. requiring the intervention of this court, for the purpose of assisting her in the management and preservation of her property. On the contrary, the court is impressed with the fact that she seems strong religious convictions, disposed to be equitably inclined; and from the testimony, is a woman that is justified in continuing to manage that estate which why should the difference in our opin-erned in conformity to the Infinite will; her deceased husband left with her, "absolutely, without restriction or restraint.

will be granted.

### "DOES GOD EXIST?" SILAS TYRRELL.

As Prof. J. S. Loveland, a brother whose ability as a writer I respect, has taken exception to not only the subject matter, but also the animus of my article sonal or mixed, or wherever the same which was recently published in THE write out and publish through the may be situated," vests in hera complete BETTER WAY under the above caption, columns of THE BETTER WAY his title to all the property of which James perhaps a word or two in reply will be thoughts on the God question, and I am deemed in order. As his paper consists certain that his great intellectual ability It is a mistaken notion on the part of mostly of assertions, invectives against (which I acknowledge and duly apprecithe heirs presumptive, or the next of and ridicule of "Theists of the spiritual ate) would enable him to do it in a spirit kin, or any one supposing that Elizabeth school" in general, and of the writer in which would offend the good taste of no Ruffin is to be called to account for the particular, I shall pay my respects chiefly one. Pride of opinion ought not to stand management which she exercises over the to his strictures upon my article. He as a barrier in the pathway of the progress property so devised to her, unless in the quotes the opening sentence: "The God of any human being. I write and pubmanagement, she displays such a wanton question is pushing itself to the front all lish a few of my thoughts, not for worlddisregard for all proprieties, as to raise a along the line, despite the efforts of Ma- ly honor or fame, but to get at the truth

"This is not intended as a reply to Brother Tyrrell's article, but I am surprised at this statement, for I have alerror concerning my belief, it is his or ways found the precise opposite to be her duty to try and convince me of the true. I would like to know of one of fact. Nor need they fear that I will take that class wishing to ignore the discussion of that question. And among Spiritualists, I venture to say, you cannot has the right to divest himself of the find one opposed thereto except among complain of the keenness of the edge of

Of course not. Nor did I say there was "one among that class or the professing Spiritualists who would refuse see and comprehend the truth. Again If that rule holds with reference to in- to discuss that question," for I know our brother says: solvent debtors, how much stronger better. That is not the way they propose would the rule obtain with reference to to carry their point. Their only hope of it obsolete, and thus to "relegate it to the being." in her good judgment see fit, with such shades of oblivion." In no other way could they hope to do it, and this is just the view I took of the subject when I the subject. He may think the word It is said by witnesses, that she has penned the sentence, as it seems to me it God is not a proper word to be retained been unduly influenced by reason of the should appear to any one reading it in in the English language, but as the maconnection with the context which fol- jority of mankind think it should be

"Theists of the spiritual school do not, as a rule, submit any propositions which

God, but their conceptions of that term." them strictly to the ideas he puts in But Brother Loveland says: them as their own. This is evident from

Entered the Post-Office at Cincinnati, Ohio, as therefore, making it difficult, not to say Elizabeth Ruffin believes in Spiritualism the impotent answer: "Oh! I don't be-"Well, it is the Great Oversoul." What you mean by those terms."

> the question of jurisdiction had been tion, and with which this court cannot only as an absurdity. But who is to deguage of my article entitled "Does God by a particle of proof to show the fact. true significance. Thus he seems to claim the right to not only determine the status of the proposiits discussion, but he also assumes to be the word person simply means one the judge and to pronounce his judgment among many persons, which localizes before the question is fairly discussed. the person and limits his powers. This Of the methods of the writer, he says:

"But I notice Brother Tyrrell has made a flauk movement to avoid the fatal vention of this court, in the exercise of difficulty. He is building his theory dition of Elizabeth Ruffin is at the pres- that discretion that is vested in the upon the assumption that God is neither court by virtue of the provision of the personal nor impersonal, but super-persoual. What does he mean by his prefix super? ... The trouble with this method is lack of honesty."

Well, I can assure my good brother that, notwithstanding his highly exalted ly done what persons of more experience opinion of my honesty, there is not one word of the article which he condemns have given sums of money to persons that does not express my houest conwho were not properly entitled to it; victions of the subject treated and if he that is not an evidence of imbecility. had attempted to answer the argument very few years she will be left an object of impugning my honesty, I cannot help accord with true Spiritualism.

Pardon a short digression while I say there was a time when the reckless manner in which Brother Loveland hurls his feel so very miserable. There is a differvariety of non-intelligent forces, whilst me simply and only God in action. I believe them to be the result of one infinite will, and that is all there is of it. But whichever is true, I believe we both concede a common nature which makes us brothers? Why then should we not present. treat each other in a brotherly spirit? I would be pleased to have Prof. Loveland

Brother Loveland (or any other brother or sister) honestly believes me to be in exceptions to the sharpness of any criticism, provided it is made in a kind and fraternal spirit. No, no, I will never the knife which releases me from my errors, but will forever bless the hand that deals the blow which enables me to

"The term God has been used in all ages to signify an intelligent, personal plication was an outrageous attempt for a person who is not embarrassed by any success lies in discussing the question so being, and to use it in any other sense is as to make it unpopular with the people just as much a perversion of language -to treat the word God so irreverently as to use the term man to signify some the prerogative of Elizabeth Ruffin, to by belittling and ridiculing it as to make intangible notion instead of a personal

That may be Brother Loveland's opinion, but others take a different view of preserved as the most fitting and proper term to express their ideas of the universal cause of all objective phenomena, are at all understandable, and hence no why should not a common sense meaning intelligent answer can be made to their be given it? Would Brother Loveland incomprehensible assumptions. That we have no improvement in the signification have a right to demand, and what I have of certain terms which have long been in use among mankind? How about the word devil? That term once suggested Will Brother Loveland please cite one only the idea of a personal evil spirit, instance where a Theist of the spiritual who stood with pitchfork in hand ready school ignores the personality of God to catch the souls of sinners when they and does not explain what he means by evacuated their earthly abodes and pitch the term God? I have read the writings them into the sulphurous flames of an their reasons for rejecting the personali- only the grouping together the imperty of God clearly stated. The trouble fections or so-called evils which seem to seems to be, not that they fail to define be embodied in and manifested by cerwhat they mean by the word God, but tain individuals. And who will say that

"Please tell us what you mean by the word God. Do you mean a principle, an If we show the absurdity of certain energy, or a being which is not a part of

which regulates and governs it? All your arguments are mere superficialities till you have explained your terms or what

Exactly so. And while I have no desire to "enter upon the interesting per-Does Professor Loveland mean to tell formance of ground and lofty tumbling us that with his forty years of spiritual in the theological arena" merely for the experience and all his learning he is un- sake of controversy, I certainly have a able to see either beauty or argument in very strong desire that my views of the that wonderful essay entitled "The Over- subject upon which I write should be soul," by the inspired Emerson? It correctly understood and interpreted by would really seem so, for he treats it those who read them. And if the lan the absurdity of their notions and argu- Loveland could make nothing out of it, ments?" There is nothing in his paper I will now try to give him a key which but his assertion which is unsupported will enable him to unlock its hidden but

First of all, then, I object to calling God a person, because, according to tion to be discussed and to be a party to Webster and all other lexicographers, is the Christian view of the subject, but Spiritualism taught me a long time ago that it is a false one. The proposition that a local being can possess infinite attributes which will enable him to control and govern infinite matter is too preposterous and absurd for me to seriously entertain for a single moment. Consequently, I do not "mean by the fined. He had been reading the Bible word God a being which is not a part of closely for some time previous. the cosmos, but the thinking being which regulates and governs it" as the mariner regulates and governs his ship.

For me the word God means Infinite Mind, which is the sum total of all things. Spirit the primal substance of She may use her funds so that in a and show the error of my belief instead its inner envelope or body, matter its ing indignation meetings in our cities, out-projected sphere or external body, and the intelligent will the energy or force which regulates and governs the answer from the governor of Louisiana dual organization.

Thus, according to this definition, it javelin of assumed truth at what he con- the all of matter to constitute the Inficeives to be my error or dishonesty nite God! And this is the precise thing would have stung me into replying in I mean by "the prefix super." It signithe same spirit, but thanks to Spiritualism fies that God is not a person according that time has passed never to return. I to the common acceptation of that term, cannot afford it, because it makes me but is the one and only Being in existence! for, being Infinite, it follows logience in our views of causation, but as cally, reasonably and irresistibly that all neither of us can presume to compre- finite persons are only atoms of the Infihend the whole arcana of the universe, nite Entity, which are moved and govions cause us to treat each other in a so that it may be truthfully said: "We disrespectful manner? He believes that live, move and have our being in God The motion to dismiss the application | the works of nature are carried on by a | Hence, the operations of nature are to

> Hoping Brother Loveland will be able to see that the writer has "attempted no gymnastic performance" in defining the word God, I leave the subject for the

### ANNIE BESANT.

annual convention of the Theosophical die. Society in New York City, on the 26th tor in the great reforms of the age.

broad human concern.

There is no great question of the day to which Mrs. Besant has not fearlessly Georgia and this vicinity. addressed herself. She began with the educational problem, which she soon found had its roots in the prior laws of heredity. This carried her into the great age. Behind all this, as the substantial groundwork of social growth, she believes the labor question to be the great basal issue of the day.

With pen and tongue this highly gifted woman, lacking in no feminine grace that adorus womanhood, has battled for twenty years with social prejudices on all these topics. And if nothing were wanting to fill out her round nature, she has of late taken up the great religious problem and explored the subtle metaphysical principles of Theosophy.

Mrs. Besant is an interesting figure of the day, as showing that it is possible for woman to rise above the plane of a mere suppliant, humbly petitioning the physically stronger sex for the privilege of being allowed to exercise natural rights. She stands as a rounded philosopher, putting reform upon high human grounds, and standing upon her dignity as a human being. We have many brave, strong and broad women reformers in this country, but no comprehensive philosopher among them like our celebrated English visitor. We have the material, however, and the future is woman's.

There is nothing nobler in man than courage; and the only way to be courage ous is to be clean handed and hearted, to be able to respect ourselves and face our

NEWS ITEMS. The latest Christ is Preacher Sheldon

A project is on foot to tunnel the

Niagara River between Buffalo, N. Y., and Fort Erie, Ont. SPRINGPIELD, O., Protestants and

Catholics are attempting union, and holding joint meetings. The 18th National Conference

Charities and Correction takes place at Indianopolis, Ind., May 13 to 20, 1891,

A revised call for a third party conven. tion at Cincinnati May 19th has been in sued by the Parmers' Alliance, inviting the 'American Federation of Labor, the Federation of Railway Employees, and the Nationalists.

The Roman Catholics of California or. ganized an immigration club for the purpose of buying land in Southern California and inducing Roman Catholic farmers to immigrate to this country and settle or colonize those lands.

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At St. Matthew's church, Washington D. C., on the 27th ult., Louis Dewees as. cended the altar until in front of the figure of the crucifixion, when he facel the congregation, dashed down his con and umbrella, and shouted, "I am a disciple of the Lord Jesus Christ. I have come to save ye sinners." He was con-

Italians both at home and in this land continue indignant at the New Orleans lynching. Some of them say that they forbore sending gunboats to the Mississippi only because of former friendliness with this nation. They are hold. and demand the trial of the lynchers Washington. Secretary Blaine awaits Judge Marr, of New Orleans, has charged the grand jury to investigate. Italy may takes the all of mind, the all of spirit and be offered indemnity. Parkinson, leader of the lynchers, has received what pur. ports to be a Mafia warning, but is not alarmed, as the slightest injury to him would cause the wiping out of about all the Italians in the city.

WASHINGTON, PA. One of the most distressing accidents in the history of the Washington oil field occured about six miles west of this city, on the National Pike. Three small boys of Thomas Munce, a well known citizen of Frank. lin township, were playing along the pike, and found a partly empty glycenne can in a fence corner near their home The boys, not understanding the very dangerous character of the stuff stood the can up in the road and began throsing stones at it. One rock struck the can and a terrible explosion followed, which could be heard for miles. Two of the boys were blown to atoms. The Aunie Besaut, who will take part in the third was badly bruised and will likely

DALLAS, TEX., April 6.-The Grand and 27th of this month, is an interesting Jury has returned two indictments for study for progressive American women, criminal libel against Rev. Robert T. and for all thoughtful people who are Hanks, a noted Baptist divine and editor watching the advance of woman as a fac- of the Western Baptist. He is charged with libeling Revs. E. B. Hardy, L.S. Since women began to assume promi- Scroggs, S. R. Grant and A. L. Johnson, nence in the agitation of social problems all prominent preachers of the same they have confined themselves to the faith, in having alleged in his paper that eradication of certain special evils, such the divines were "Ash Popers," paid as restricted suffrage, intemperance and scandal mongers of the Texas Baptist and The property is hers absolutely, and a few professing Spiritualists to relegate others, believing that it is for my interest the interests of friendless women. Mrs. Herald and notorious liars. The indictwoman in that she stands out, not as a paper war between the Western Baptist special pleader for the abolition of and Texas Baptist and Herald. The special wrongs, but as a philosopher cused person declares that he will prove surveying the whole field of growth, do- the allegations are true when the case mestic, social, industrial and spiritual. goes to trial. The legal contest bids fair In short, she is a sociologist, asking no to become a sensational one. Mr. Hanks special favors for her sex, but meeting is one of the most eloquent preaches every great question of the day as one of and forcible writers in Texas. He raised in Alabama and located in Georgia and has filled pulpits in Alabama and

The Oregonian says: "It would be very hopeful sign if both political parties were to declare in their next national conventions in favor of further restric-Malthusian discussion of population, and tion of immigration. It is to be feared into the fullest and boldest examination however, that both will have the fear of of the subjects of marriage and parent- the foreign vote too vividly before their eves to take strong and uncompromising ground upon this question. No doubt senators and representatives of both parties are outspoken in private conter sation, under the provocation of the deplorable incidents at New Orleans in Pennsylvania; but it requires les courage to say what congress ought do than either to do it, or to pledge one party to do it, in solenm notional com clave. There is danger that leaders of both parties will be ready to dodge this question by 1892 unless it is sgitated very actively and persistently by public.-It furthermore suggest to tablish consular inspection at a doze parts in Europe, and empower consuls to issue certificates to immigrants the come up to the required standard, and forbid shipmasters to carry any without this certificate.

STATE OF OHIO, CITY OF TOLEDO,)

LUCAS COUNTY, FRANK J. CHENEY makes onth that be is the senior partner of the firm of P. J. Cheners Co., doing business in the City of Toleca County and State aforesaid, and that said for will pay the sum of ONE HUNDRED DOLLAR
for each and every case of CATARRH that CAD be cured by the use of HALL'S CATARRH CURE

FRANK J. CHENEY. presence this 6th day of December, A. D.

A. W. GLEASON,

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surface of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, & Bold by Druggists, 75 cents.

### Correspondence.

Denver, Colo,

Dr. Rothermel writes that he has succeeded in forming a company in Omaha, Neb., for the purpose of developing his mining stock in Georgia, and that he is now kept busy in that kind of work most of his time. Yet he is compelled to hold senuces in many places where he lays over for a few days, everybody being auxious to have him do so. He is also engaged in locating metals through the agency of paychometry and making good use of that sense in other capacities. He is a much worked man and obtaining his just reward secordingly. The doctor believes in doing good while in the body, as it is in accord with the teachings of

### Galveston, Tex.

Dr. H. T. Stanley, of Boston, has returned to

Galveston. On Wednesday April 1, 1891, 8 p. m., he tec tured on the "Forty-third Anniversary of Spir itualism," to a select and intelligent audience The hall was decorated with beautiful flowers and evergreens, and over the platform was an arch of evergreens, under which was suspended the name of Dr. H. T. Stanley, made of roses and fern leaves. The platform was also decorated with beautiful ferns and plants. On each side of the platform was the number 43, made

of resebuds and evergreens.

The doctor's lecture was listened to with great interest. After the lecture some fine tests were given. The doctor gave six lectures while in Galveston. He leaves for New York to fill MARY GEORGE. an engagement.

#### New Orleans, La.

April 12th the hall of the New Orleans Assotion of Spiritualists, No. 59 Camp street, was crowded to the doors. Dr. J. W. Allen presided, and Mr. George P. Benson and Capt. John Abbott delivered the addresses. Mr. A. Willis, of Cincinnati, told how he became a medium, and at the close said he would try and get writing on the slates. A table was brought on the platform and covered with a shawl. The slates were washed and examined, no writing of any kind being visible to the committee. Around the table were four ladies and six gentlemen. Without even a grain of pencil the closed slates were held underneath the table by Mr. Willis and Mr. Benson. After singing the slates were withdrawn, the frame being broken, and the words "your spirit friends cannot write to-night," was written in small characters.

Mr. Willis will remain two or three weeks in the city.

#### Columbus, O.

The Spiritualists of Columbus have organized a church, to be known as "The Church of Spirit

The following officers were elected: Mrs. H. Coit, President; Mary J. Landen, Vice-president; Henry Coit, Treasurer; E. L. Beard, Secretary; and William S.Clemens, James J. Beard, S. J. Wolley and Mrs. S. H. Rancy, Financial

We intend to either buy or build a church as soon as we are able, and in the meantime will have meetings at regular intervals, either at the homes of some of the members or at some

We expect to have lecturers and test mediums, and would be pleased to hear from any whose time is not all taken.

For time and place of meeting and all other communications, please address

E. L. BEARD, Sec'y.

### Delphos, Kas.

The First Society of Spiritualists of Delphos eletimited the 43d anniversary of Motiern Spiritualism on the 20th of March, Rev. James De Buchanane delivered the address. Owing to the prevailing snow storm on the occasion many were prevented from attending; yet, notwithslanding, a very pleasant meeting was had.

Dr. De Buchanane is a bright and willing instrument in the hands of the spirit world; his masterly efforts at depicting the Christ spirit which prevailed over all Judea, and, which he believes, is to-day at work upon the minds of mankind, was full of deep and spiritual thought. The doctor has taken up his residence here

until after our camp meeting, and will deliver

a stries of lectures. Hon. R. A. Digue, late editor of the Phil-Hosburg Kansas Herald, addressed the First

ociety of Spiritualists on Sunday, April 12th. Mr. Dague has had considerable experience in investigating the phenomena of Spirltualism, and is well informed in both the phenoumns and philosophy. He is a scholar of soner; a man possessed of brilliant achievements, and withst an orator of much power and magnetism. He is also enlisted in the great struggle for reform, and is devoting his time and energies to the cause.

I N. RICHARDSON, Cor. Sec'y.

### Saratoga Springs, N. Y.

The members and associates of the Pirat Society of Spiritualists have had during the month of March a great intellectual and spiritual treat from the inspired utterance of M: Lyman C. Howe, of Predonia, N. Y. This gentleman's lectures embracing a wide variety o subjects, are worthy of a far more extended notice than any which we can give; indeed, they were so brim full of instruction, and delivered in a manner so dignified and impressive that his hearers are left to regret that a stenographic report of every sentence spoken is no available for future reference. As it is, we must content ourselves with the comparatively poor substitute of memory, and treasure with a frugal mind all which that sense affords to the majority of your readers.

Mr. Lyman C. Howe is no stranger, and anything that we may write in an appreciative manner is sure of a response, but high as were our expectations and faith in his abilities and character, we found that they fell short of the original, who, uniting a thorough mastery of Spiritualism and all kindred subjects with great originality of thought and warm enthusiasm in his work, stands upon the platform completely equipped to teach the truths of our philosophy. In short, both as a man and as a medium he is in every sense an honor to the cause, and one who should be kept busily employed by all societies who are desirous or keeping abreast with the demands of the times R. H. KNEESHAW,

### Atlanta, Ga.

Straws generally show which way the wind blows, so short letters from the spirituslistic field will tell how the work is progressing. You who stand on the watch towers "Watchman, what of the night," must rejoice when the reply comes back, "All is well," and I am glad to write you good news from our society here. The prospects seem brighter than they have been for a long time; surely our weary watchings must at last be rewarded.

For some weeks past we have had Mrs. M. T. Allen lecturing for us, with the happlest results. As a trance speaker we have never heard a better one. She gives as angels give, grand and noble thoughts to make our souls aspire to

better dreds, a purer life to live. Her platform tests have given much satisfac-

Our hall is well filled, and there seems to be enewed interest among investigators. Our society is anxious to keep Mrs. Allen with them and If she can with consistency cancel her Western engagements, it is more than probable she will remain. God grant that we may have her with us for sometime to come.

Our home mediums are busy all the time, and the different circles are well attended. Our President, J. V. N. Cain, is a tower of strength and an interesting worker in the cause. So we send the good news, "All is well."

MRS. FANNIK HALL, COT. Sec'y.

#### Battle Creek, Mich.

The writer wishes to state through the col umns of your most excellent paper that we have now residing in our city Mrs. Lena Bible a grand and gifted woman, yet with all, so unassuming, never found in an unsecutly manner parading her powers abroad. Her frank, intelligent face, so free from guile or duplicity, seems to one like a fount of inspira-tion involuntarily sending forth thoughts and wishes of good will and love to all humanity only know this lady's real worth, not only as a true woman, but also as a superior medium and grand impirational speaker. She talks on all the general topics of the times-so say reports which have come to us from abroad of her work, merit and ability.

The occasions on which Mrs. Bible has spoken

for the Spiritual Society here, the usual sparce-ness of mumbers were increased to large and appreciative audiences.

I first met Mrs. Bible two years ago last sum mer on the Vicksburg camp ground, and felt so drawn to her, at once invited her to spend a few weeks with me at my home in this city, which she did, meantime giving private readings to many of my friends, all of whom, in every instance, expressed themselves as pleased and satisfied with the results-while some were truly wonderful. She has now returned among us for a little season. Marked, indeed, has been the unfoldment of her inherent spiritual

Being as I am an earnest friend and admired of this noble lady, I can but wish that societies desiring first-class talent might know of MRS. E. A. R.

### St. Louis, Mo.

The Ethical Spiritual Society of this city holds its regular meetings every Sunday at their hall, corner Garrison Avenue and Olive street, consisting of a lecture at 10:30 a. m., a social conference at 3 p. m., and a lecture in the evening at 7:30 o'clock, and will continue to do so until the close of the season, ending with June, when a recess will be taken until Sep-

Mrs. Adah Sheehan, from Cincinnati, at pres ent occupies the platform, and for the entire mouth of April, when Mr. Lyman C. Howe comes for May, and Mr. J. Frank Baxter for the

month of June. Mrs. Sheehan is occupying the platform very corptably, both as a lecturer and psychometrist giving in every case most reliable tests of char acter of persons in the hall, and greatly to the satisfaction of the audience. Her lectures are well received, being logical and ably delivered. She is also engaged in a work of great interest, financially and every way, in organizing a "Ladies' Aid Society" out of and in connection with the general society, which will take charge of certain work of the main society that has heretofore devolved on one or two members Under her auspices the society has already or ganized, and it is expected that much efficient work will be done by it in the way of taking charge of the speakers when they arrive, arranging for holding developing circles, and for various other work for which woman is so well qualified. The great and perhaps the main purpose of the society is to bring the lady members together during the week, so as to become better acquainted, and in general to further build up and cement together the work already so auspicuously begun.

Your valuable paper, THE BETTER WAY, i regularly sold at the hall, and is read in this city with much interest. Very truly,

JOSEPH BROWN.

### Watertown, N.Y.

This is my first visit to Watertown. There are many superior people here who rejoice in

the spiritual philosophy.

Mr. Davis, a millionaire, with some co-operative aid, built a Temple about two years ago and dedicated it to the cause. It is not the Boston Spiritual Temple, but a modest little house suited to a small town, and located in a rather unslightly place, surrounded by nothing artistic or attractive. But luside it is pleasant and attractive, and rather instefully finished, with a circle room and cabinet in the rear of the platform, where mediumship may be cultivated and tested.

Mrs. Mary C. Lyman has served up the weeky repasts for the past year, and is still speaking for them.

The "Literary Club," for which I am speaking, is not in antagonlam with the objects and interest for which the temple was built, but ire moving on an independent line for the faudable purpose of extending the work and enlarging, the sphere of educational uses, suited to the tastes and needs of the people.

Last Sunday, April 5th, was the first meeting held in a separate hall, and a fair audience greeted us in the morning, and about three times as many in the evening, and the best of ittention and general good order prevailed.

If these divergencies can be kept from peronal prejudices and bitter animosities they may serve a healthful purpose and greatly ex tend the work in which all should be interested.

The moving spirits in this new departure are people of influence and superior intelligence and seem to be actuated by high motives and pure convictions, and are giving the cause an mpetus that portends a large and lively growth and wide influence.

Bishop A. Beals is engaged to speak for then the five Bundays of May, and I trust this is but the beginning of successful career for progres sive Spiritualism in Water town.

The two societies may continue in separate activities, or they may coalesce and move to gether in one accord. In either case the work of the present adds a new incentive. LYMAN C. HOWR.

### Rochester, N. Y.

Dr. P. Schermerhorn, who has been the speak er for the Society of Spiritualists. in Rocheste: for the last year, on Sunday, March 29th tendered his resignation. His intention was only known to a few prior to the announce ment on Sunday, and universal regret was ex pressed that the relations now existing were to se severed. At the close of the regular services Henry W. Annia arose and in feeling terms ex pressed his deep sorrow at parting with Dr. Schermerhorn, and offered the following pre amble and resolutions:

Whereas, Dr. P. Schermerhorn, Inte medi-um and speaker, for the Spiritualist Society of Rochester, N. Y., having accepted a call to in-bor in a distant and broader field, has tendered his realgnation as our apeaker; and

selfish interest could prompt us to retain him when broader fields and larger opportunities are thus opening before him; now, therefore,

Resolved. That the services of our depart-ing brother, while he has come in and gone out among us," have been of great and incalculable value to us in the upbuilding and strength ening of Spiritualism among us.

Resolved. That for his faithful services, ten der and constant solicitude, his heroic and un relenting labors in the cause most dear to us. the Spiritualists of Rochester owe him a debt of gratitude they can never repay.

Resolved. That in parting with our brother our kindest wishes and earnest desire for his future good and continued prosperity will ever attend him. And we do most heartily and with out reserve recommend him as worthy of full confidence, and to be held in highest esteem by the people to whom he may minister.

Resolved. That we, whom he leaves behind

will ever have an abiding interest in his future and upward one, and he be more and more a light"to them that sit in darkness and in the region and shadow of death." and may the richest blessings which our Heavenly Pather has in store be and abide with him and his family.

The resolutions having been seconded by R D. Jones, who spoke in commendation of the doctor and the sound teachings of those con trolling his public discourses were unanimous ly adopted. R. D. J.

#### Chicago, III.

The 43d anniversary of Modern Spiritualism ras commemorated by the guides of Mrs. Cora L. V. Richmond, who gave two very remarkable and appropriate discourses, the subject for the morning being "The True Spiritual Easter: the evening subject, "Death and the Resurrec-tion in the Light of Spiritualism."

The audiences on both occasions were large and appreciative. They not only perceived the force of the arguments intellectually, but felt bathed in the transcendent light of the spiritual resurrection. All who were present at the meetings felt the services to be a more fitting commemoration of the advent of Modern Spir tualism than a loudly heralded program of singing and recitation. All were made to realize, by the luspiration that can only come from the spirits of the arisen, that the world was beng resurrected from the death of materialism, theology, the fear of death and what comes after death, by the message of Modern Spiritualism, which through its various forms of manifesta tions reaches all classes of minds,

The general subject of discussion at the Sunday school—which meets immediately after the morning service-was "The Origin or First Expression of Modern Spiritualism." The lead, ers of the different groups explained to their scholars as best they could the manner of the coming of this wonderful message to the world. After the class teaching "Onina" took as the subject of her story, "The Beginning of Modern Spiritunlism," She told in her Inmitable way the story of the Fox girls. She told the story of how the little girls, playing by themselves, first heard the "rappings," and how they got to talking to the sounds, how the older people heard of the "knocking," how they discovered that they could converse in telligently with the raps by the use of the alphabet! Then how the news of the "Rochester knockings" spread all over the country how people came from near and far to hear the mysterious sounds. How men of science tried in vain to discover some other cause for them than that of spirit intelligences, and finally how, after a very careful investigation, the wise committee of "Buffalo Doctors" made the startling announcement that all those wonderful sounds were produced by the snapping of the toe joints of the little girls. Then of their persecution; how rapidly after that other medi ums were developed, and the sound spread all over the civilized world, always and everywhere giving the same response to the question, "What are you?" "The spirit of your departed friends." "Ouina" told the story of the small beginning of this vast and world-wide movement in the presence of those little girls in such a simple and attractive form that every child there-from the youngest to the oldestwas deeply interested. I have no doubt the impression made by that beautiful story upon many of the young minds present will last forever.

Altogether, we felt that we had had an anniversary worthy of the great cause we were commemorating.

Washington, D. C. The lecture of Sunday last, by Miss Jennie Leys, before our society, on "Church and State," was listened to with earnest attention by a very large and enthusiastic audience, who frequently applauded this gifted inspirational requested by many of your readers to send an abstract, but a resume of such a lecture seems like a sacrilege. And as I took no notes, the insk to me is a difficult one I will, though, do the best I can, premising by saying that it was an American lecture in the strongest sense of the word. The lecture was en rapport with an apparently unanimous audience, and the outbursts of applause were inspiring indeed to all present, and was manifestly so to the speaker. Her utterances against the Catholic Church were not congenial to some aptrits out of the form, for a clairvoyant, who sat next to me, clearly saw, at different times, a spirit hand vidently trying to stop the mouth of the noble, little woman, who at such times would throw her hand up, as if to cast uside the hand. Other clairvoyants, no doubt, witnessed the spectacle. But the chances of "choking off" the little champion of free religious thought must have been quite slim, judging from the remarks of the speaker to the effect that so many spirits nine articles, not for superstition and the of great men were gathered around her and

were in the half. Their power was distinctly felt by many. The speaker said: If God should be written In the Constitution—as certain of the national reformers desired-if Jesus Christ be put at the head as the supreme ruler of the nation, then indeed will be repeated the awful tragedies of past centuries, the blood of martyrs, and milllons of other souls will stain this fair planet and the rack, the stake and the block, and all the horrors of those dreadful times would b revived-if sectarianism be embodied in the Constitution. God is not in the Constitution, but He is in the hearts of the people, and Jesus Christ is not the supreme ruler over the nation nor does he desire to be. In Judea, when the people would make him king, he said, "My kingdom is not of this earth." He always upheld and advocated freedom of thought. This is not a government with Jeans Christ at the head of the nation, but it is anti-Christ. The laws of the land are made by man, and not by God. Your government was made by man Your Constitution was framed by wise who foresaw the danger that is now impending and omitted the word "God" from the Constitu tion. Bishop Spaulding recently said, in a aubtle way, that if the question of religion had been brought up then and mixed with state affairs, it would have been disastrous, but now that danger was past. The speaker most carnestly stated that such is not the case; that the danger is greater at present than ever before. She inquired: Is God embodied in that despotic law which sends thousands of souls to the wilds of Biberin? Was God in the laws that held

which severs our present relations, with deep away and sold again into another slavery. Was God In the laws that permitted Inquisition where thousands lost their lives because they would be free and wouldn't conform to the dogmas and bigotry of that time? Continuing the speaker answered. No! If this were so led would indeed have shown Himself to be a changeable and inconsistent. God, and that He cannot be inconsistent, unjust, or cruel, but is ever loving, tender, unchangeable, incompre

sensible and divine.
There should be a limit to immigration great limit. What will become of your govern ment and nation if you have little colonies of Italians, Hungarians and Germans scattered ver the land. This daugerous element has secome so serious that we have been obliged to place the American flag over our achool houses to call the attention of these people to the fact that this is America. Referring to the repeal of the Bennett law, and the combination of the German Lutherans with the Catholica in Wisconsin, who defeated the compulsory teach ing of the English language in the public schools of that Stale, the speaker said it was a wonder Martin Luther did not appear publicly to protest against this outrage. Why should sot all children in this America of ours be mught the English language?

After the lecture spirit loved ones were cor-rectly and benutifully described to many in the andlence, the recognition of which caused the medium's face to beam with happiness.

#### New York.

The New Society of Ethical Spiritualists cel ebrated the 4th anniversary, as was reported in hast Issue, at Knickerbocker Hall, 44 West 14th street, on Sunday afternoon, April 5th. In ad dition to that, we hereby present our readers with the very interesting address delivered by

Ladies and Gentlemen: There are probably ewamong the many Spiritualists here who have not thought to-day—and thinking, sighed -of that noble woman who but one year ago met with many of us in the celebration of the anulversary, and as we think of the gental companionship, the true and tender friendliness the purity, honor and courage that were hera we regret the transition, even to a higher life of Leah Fox Underhill. But again we recall the sorrow and suffering, the physical pair and mental augulah through which she had to pass, and rejoice that she stands to-day not or the earth, but "among the great cloud of wit nesses," and with her there, how many others of the staunch and steadfast, tried and true loving and loyal life-long defenders of the hover nigh, how must they hall this day's dawning upon the realization of their fondest hopes-the birth of an Ethical Society in Spirit

Ol brothers and sisters in the spirit land friends and comrades of that happier land! we greet you, for even our dim eyes can almost see the smilling faces; even on our leaden cars there ightly falls the sound of spirit voices. They come to guide us; they come to help us; they come to work with us; but by no means alone for us, for we ourselves must work, work with all our wills-there's time for resting on the eternal hills.

There are none so weak that they cannot in ome way aid, there are none so poor in purse and talent that they cannot in some way help to push along this car of progression. Financia aid we need assuredly, for though it is pleasan now to reflect that when we shall have "shuffled off this mortal coil" there will be no further need of nor care for money. While we are yet in the body and have a gospel to preach, we must needs have a speaker, a hall, light warmth and music, and these necessitate money; and as you know the objects of this society, I have no hesitancy in asking you earnestly asking you, for that giving which enriches the giver-the aiding to elevate and to educate and to make ourselves better mer and better women.

But we want more than this; we want your active, earnest, moral support. The cause demunds of its friends to-day that they arow themselves to be such. I know the unfortunate cause for hesitation. Until recently, until today, when asked the question, "Are you a Spirtunlist?" I have unswered, no, yes, that is, let me tell you, and have thereupon proceeded to inflict upon my patient friends what seemed to me to be a very neces sary qualification and ex-planation, for while it is an honor to be a Spiritualist, none of us wish to be mistaken for the imitation article. But it seems to me now that the existence of a great number of counterfeits is not sufficient reason that the genuine, coin should withdraw itself from circulation, and, therefore, it but remains for us to call ourselves as we are-Spiritualists-to keep the name than which there is no better, and then be careful that our lives attest the truth of our profes sions of honesty, morality and sauctity. If all the Spiritualists in the country to-day, aye, it even all in New York City alone, would call themselves such, would attend the regular meetings of the societies, and bring their children with them, the cause would at once take its proper stand in the estimation of the community; and the time is coming, as we gain in wisdom and strength we gain in moral courage, and I may not be a prophet, but methinks I see the day when in this city a spiritualistic temple shall lift its head upward, outward, toward in finite space, a structure possibly not grand and imposing, but representing and expressing our simple and beautiful faith as truly as do now the grand Cathredal spires the gray and grim traditions of the past. And when that temple is built it shall stand for something; it shall not stand for dogma and creeds of thirty nine articles, not for superstition and the chains of ignorance, but for liberty in its truest scuse, for charity in its broadest meaning, for the rights of every man, woman and child, and for the truth always. It shall siand with its face of flint against the sacrifice of the public wifare to private interest, against the subversion of nublic institutions, above all of the public schools to personal and political prejudice or religious higotry. It shall stand as Spiritualism itself stands—for all that is pure, true and beautiful in earth life, and for all that the heart hopes for in the future.

Priends, to this end we aspire with all our hearts, to this end we work with all our brains, to this end we pray, not with uplifted but with working bands, and it is done.

Contributions received: J. C. R., W., O., L. A.C. Mrs. Belle freland, of 521 Central avenue, this elty, has a mediumistic engagement in Detroit and Indianapolis, and will probably not return until June.

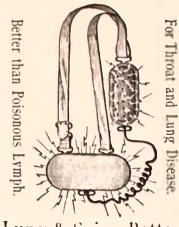
PERSONALS.

G. W. Kates, Greenville, Darke county, Ohio wanta lists of Spiritualitats' names everywhere, that he may send them programs of the coming comp meetings. Bend these flats to him that you may be accommodated in return.

Mr. A. Willia, our local medium, we under stand, is meeting with marked success on his Southern tour. On his way through Tennessee he was invited to give a seance in a cave, and the spirits materialized there as well as they did in his own house. No trap door there, surely.

Dr. J. D. Buck will soon leave for Europe or tour extending over a year. The faculty of the Pulte Medical College—of which he is one o the founders and for the past eighteen years its dean-banqueted the good doctor last Mon day evening. Our best wishes to him and in bondage and most cruel slavery helpless his most estimable wife for a happy going, staykesolved. That we accept his resignation, men, women and little children? And was it jug and returning.

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### Ladies' Department.

Written for The Better Way. Springmorn. BISHOP A. DEALS.

Once more from a dreamland of beauty Spring smiles thro' the curtains of morn, A welcome to earth now fresh on her duty, O'er woodlands, and meadows and lawn; The bird and the bee in flower and spray Greet the first flush of the beautiful day,

That comes from the night in radiant daws While the cool, verdant vales in slumber re

Drinking in the dew airs of the night, And a musical cadence, in chorus sublime, Floats down from the mountains of light.

O! green are the fields, the forest and les. And fragrant the breath of the rose. That now like a vision brings back unto me The dear, vanished faces of those Thatleft in the shadowy silence to dwell. Their presence I feel like a magical spell That breaks their sad dream of repose; And oft as the spring-world opens anew Her archway of greenery so fair, My spirit is bathed in its heavenly dew, nd hushed in the cradle of prayer.

So ever it be in the songs that we sing, Our soul leaneth out in desire To catch the sweet voices low echoing That float from the angel's lyre; And the tears, like a shower, will often start And the fragrant gardens of the lone heart When memory thoughts inspire,

Bringing back the last light of golden days, When the morn of light was fair; And a musical breeze and sunlit rays Bear away each trouble and care.

Written for The Better Way. WHAT IS FINITE MIND? MYRA P. PAINE.

We are constantly put in mind by Man." Spiritualists as well as orthodox Christians that the finite mind cannot be expected to understand infinity or the infinite mtnd. Are there two minds in the universe?

breath they will declare that spirit is all the substance there is in the universe.

If spirit is all the substance there is, why talk about matter? Why not say that mind is the force that governs substance?

There either is or there is not two substance to be governed; then there is or there is not two forces to govern.

Is mind a force at all? I may very much desire to visit any place or person of my acquaintance. My mind may go out to them at their homes in the most fervent manner and greatest auxiety, but my body does not go to them till my will calls into play sufficient energy to compel me to leave my home and take the necessary mode of travel by which to reach them.

an imperceptible space of time, and we are taught that spirit travels in the same manner.

Spirit is intelligent; mind is intellispirit must be one, an entire, complete, Infinite Intelligence.

All atoms of intelligence, which we call our little, individualized minds must be a part of this infinite mind.

must come an end to our progression.

In the old legend of the Garden of spiritual philosophy. Eden it is said that the reason God gave for not wanting the newly made man and woman to eat of the fruit of the tree annihilates death. Thus they fail utterly of knowledge was that they would be- to comprehend the magnitude of its come as gods, and know as much as mission. They grasp scarcely a shred God, their Creator, did.

fruit through all past ages, and by partaking of that fruit the race has devel-

Spiritualism has taught us for over enrage. forty years that we take up our lives on the other side just where we leave them in THE BETTER WAY of March 28th is when the angel of death (or life) calls us admirable, being a bugle call to marshall home; that what we have stored away in the forces of Spiritualism into battle our minds here becomes our stock in array. In it he calls attention to the trade in our new conditions, and eternal wisdom and foresight of the nomination progress, still in accord with the law of for the Presidency of Robt, G. Ingersoll. unfoldment, is our inheritance.

sibilities are within these minds, wait- an Aynostic, one who does not pretend unfoldment.

All along the journey, from our earliest expression, problems, more or less once made: "It is impossible for man to bedrock of Spiritualism, and should intricate, have constantly presented gain any knowledge of the unseen therefore have the attention of Spiritualist in something wrought out made us better capable to one can return from the unseen world.

\*\*Ring, Pres.\*\*

\*\*Print introcate, by the should should absorbed to be print a print in the progressive Population area. H. T. King, Pres.\*\*

\*\*Print introcate, by the should sho our development.

as gods, knowing all things.

We can never return again to our no voice." present condition of development any Now, where in the foregoing is there wrecks. A meek mind without real is more than it would be possible for us to any don't know? I fail to discover any. like a ship in a calm, that moves not as go back to the day when we learned the thing but positive know. But despite fast as it ought. first letter of the alphabet and know no the dogmatism and self-sufficiency here | Help somebody worse off than your-

more than we knew then.

three-score-years-and-ten was all the time there was in which to develop these minds, and that our status at the end of that time determined our fixed condition for all eternity. The race has outgrown that idea, as it has many another old dogma.

which is all good instead of belonging to a separate power, called evil.

Let mothers wake to the truth that the wonder-eyed babes, whose questionings are sometimes perplexing, and often aunoving, are part of this Infinite Intelligence, entrusted to their care and direction, and can by no possibility have been born to evil, "as the sparks to fly which it was created.

Patience and wisdom will be born of the knowledge of this responsibility resting upon them, and it will become an interesting study to watch the devel-opment of these infinite minds.

MONEY-INGERSOLL-ORGAN-IZATION.

To the Editor of The Better Way.

While every number of your paper is attention has been especially attracted of April 4th, entitled, "Money versus

I have always felt that Spiritualists, more than any other class of people, should be alive to the questions of the day tending toward lifting the race up to a higher and more spiritual condition, Some writers claim that mind is the for, as Mr. Hull has said, with the adforce that directs, controls and governs vent and progressive growth of Spiritboth spirit and matter. In the same ualism that great factor of destiny (immortality) has been solved, so it is no longer pre-eminent in the mind of man.

Now we are confronted with the problem of poverty and its concomitant crime and vice. And all advanced thinkers must perceive that upon the proper solution of this vital problem depends the future prosperity and happiness of the race. For when the struggle for mere existence is so fierce that it must entirely engage the mind, which for many the present system renders una- and to that end resurrect the platform I voidable, how can it soar away from the once saw laid down, in which Ingersoll gross and crude of earth? How can it be other than a miserable prisoner groveling in the dark dungeon of ignorance for who more braver and fearless than and degradation? This problem is, indeed, of peculiar interest to the Spiritualist for the reason that he, of all other which present society methods are fully Our minds may travel any distance in members of the human family, is, or and freely criticized, theologians drawn ought to be, foremost in matters de- over the coals, and the whole rottenness manding reformation, regeneration and of prevailing custom portrayed in vivid reconstruction. The spiritual side of colors. life is by no means of such importance gent; and there can be but one intelli- that the material or physical and socio- not probably either knowingly or willgence in the universe, so mind and logical side should be entirely overlook- ingly assist our philosophy as a specific ed, or subjugated to the behests or aerial movement, yet as he is a promoter of provisions or demands. Yet in view of truth, he could but aid our cause, for this, and the knowledge Spiritualists being, as it is, so great a co-adjutor of have that a revised earth makes a re-truth, as it advances Spiritualism must vised heaven, or, in other words, that as also progress. Pinite signifies limitation, and there human beings are developed and per- Considering the inconsistency of manis no limit to our minds, else there must fected here, in the same ratio are like kind at the present stage of developconditions produced for them when, ment, probably no one competent, both If we only consider this life, or ex through the operation of the change through wide public experience, native pression of being, all there is of life, called death, which throws off this mor- ability and seeming honesty of purpose, then we might say our minds are limit- tal coil, they advance to the other shore to fill the position for which he has been ed, but we should remember that this of life. There are many denominated proposed, i. e., chief executive of our life is but one chapter in the great book Spiritualists who do not see that no great nation could be chosen freer from of life, which never had a beginning, and plan which in its provisions mitigates this foible (inconsistency) than Ingerwhich we are led to suppose will never distress can properly be barred from the soll. Though one interested in the wel-

Alas! many in our ranks are mere phenomenalists. To them Spiritualism only of its philosophy, and so comprehend the public, that in which an effort was The tree of knowledge has yielded little or nothing of its grandeur. Too made to compel a railroad company or often the question propounded by Elizabeth Stuart Phelps, "Does Spiritualism oped, in connection with the develop- spiritualize?" must be answered in the pin, thereby lessening the death rates ment of the planet, to its present unfold- negative. All too many we find of our ment, and we see no signs of having adherents who belong to what Hugh O. being among those employed by the reached perfection, or that all knowl- Penterost in the Twentieth Century edge has become ours. Now we begin terms "The Don't Care Pamily" for its to talk of our finite minds, measuring members are those who, unless their our possibilities by this little span of immediate comfort or interest is conyears. How easy we forget our lessons! cerned, no wrong can offend or injustice

And Silas Tyrrell's article appearing And while I would not presume to dis-The fact that eternal progress becomes pute the practicability of this, I cannot our inheritance proves that infinite post understand how Col. Ingersoil is merely ing for the necessary conditions for their to know whether man ceases to exist at the death of the physical body or not; in face of these dogmatic assertions he brotherhood of humanity, which is the cope with the next, the only limit being Not one authentic message has ever Nationalists Clubs and go to work in been received. Throughout all the cen-We have a right to become, and in the turies not one whisper has broken the course of time or eternity will become, silence which lies beyond the tomb. Multitudes have listened and have heard

manifest, I do not, I say, dispute the solf, and you will find that you are better All knowledge belongs to the infinite feasibility of placing Col. Ingersoll as off than you fancied.

mind, is a part of infinite intelligence, the leader of the political van for the and the idea of our minds being finite people, for it certainly will require or limited took possession of the race iconoclastic effort of the most pronouncwhen it was supposed this little life of ed character to ever bring about the conditions necessary to metamorphose politics, as they now operate for the mortgage fiend, the wage stealer and the monopolist, until they shall champion the right of the whole body politic, and institute the supreme reign of liberty which had its birthplace among the Let us learn to look at each human be- hills of ancient Greece, and its handing as part of Infinite Intelligence, maidens equality and fraternity. And under the sway of such minds we know that religious tyranny and intolerance could not for long flourish. Then we might confidently expect that soon there would be no untaxed church property, while the poor widow's meagre furniture must needs render its tribute to the law, or \$80,000 expended for Easter floral, as was done this year at one of the popular upward," because part of that which is churches, while not a stone's throw away all good, therefore like unto that of are multitudes of starving, suffering human beings, and several hundred thousand dollars squandered for bronze doors to one of these great theological edifices on which an image representing "God Almighty" is sculptured, while its property is leased for immoral purposes. Then "To Do Good," the religion of humanity, as taught by Thomas Pain, that other "infidel," who accomplished so much toward bringing about true replete with rich food for thought, my freedom of thought and liberty of conscience, will have supreme sway, and by Willard J. Hull's article in the issue those of creeds be relegated to oblivion.

Then, too, Ingersoll champions the rights of woman, believes in her equality with man, so, no doubt, would hasten the dawn of the day of which Bellaniy tells us in "Looking Backward," when both sexes will have representation at the head of government. So now, as the boy who, having lost his drum sticks in the well, to recover them resorted to the strategy of throwing after them his mother's silver spoons, as a party was descending for these valuable articles, called, "Since you are down there after the spoons, you might as well bring up my drum sticks," while we are striving to recover that political liberty represented in men by nominating Col. Ingersoll their representative, why not, while we are about this, make the attempt to secure that political liberty justly belonging to the female portion of the race, was the nominee for President, and Helen II, Gardner for Vice-President, one who dare write and place before the public, "Is this Your Son, My Lord?" in

And again, while Col. Ingersoll would

divine and all-pervading economy of fare of the people, and desirous of secing their interest placed in the hands of a reliable and honest leader, can but deplore the fact that he is sometimes found on the side of the strong against the weak, notable in the case which some years ago was widely canyassed before companies to substitute automatic couplers on cars in place of the link and among railroad employes. Ingersoil railroad magnates to defeat the measure. which was accomplished. However, no doubt, the amount of good he is acdomplishing for humanity in the direction of assisting them to throw off the voke of superstition far more than counterbalances the deleterious effect of any

mistakes he may have committed.

Mr. Tyrrell throws out many valiable and appropriate auggestions on organization, answers his own question "Ought Spiritualists to Take Concerted Political Action?" in the affirmative, and shows how all of which is on the line shows how all of which is on the line and in accord with Jane D. Churchill, who, to my mind, strikes the keynote of who, to my mind, strikes the keynote of organization for Spiritualists when in her article on "Nationalism," she says: "It is based upon the principle of the more than name. They should organize this movement that means so much for the human race." MRS. LENA HIM.R.

A cealous mind without meckness is like a ship in a storm, in danger of

MEETINGS.

The Progressive Spirinalists hold their weekly conference at Everett Hall, corner of Bridge and Willoughby streets, every Saturday evening at 8 o'clock. All invited; seats free. B. Regart, Free. The Heiping Hand Conference meet every Tuesday evening at 80-clock at Bradbury Hall, No. 28 Fulton at. Good speakers and mediums. No advisable and all welcomed. B. S. Gordon Peak

"afton street.
Woman's Astral Congress meets Wednesday at 8
m at Mrs, Walton's parlors, 436 Carlton ave.
Brooklyn Praternity Komus, Bedford and south
ad; meeting sinday at 11 a m 8 p m.
Children's Lycenin, 476 Whitonghby ave, meets

BALTIMORE, MD.

Religio Philosophical Association meets every

CINCINNATI, 0.

The Psychic Research Modery meets every funday afternoon at Douglas Castle Hall, northwest corner Sixth and Wainit, at 3 o'clock. Admission from Good speakers. All invited.
The Society of Union Spiritualists meets at 0. A. R. Hall, 115 W. Bixth attect, every Sunday morning at 1630, and in the evening at 7:39. Good speakers and music. Morning services, free; evening, 15 cents.

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CLEVELAND, O.

DAYTON, O.

The People's progressive spiritual society measurery studies at 2 and 7:30 n m in Rowe's hall 20 Michigan ave. E. C. A. Sutton, Recording Sec

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The Pirst entermissionery meet every funda; afternoon and evening. Miss B. P. Syon, Sec. PT. WORTH, TEXAS.

GRAND RAPIDS, MICH.

INDIANAPOLIS, IND.

Pirst spiritualist church meet sunday at 11 a m. 8 and 7 p m, at Mt Euclid Hall, West Jefferson at above seventh.

MINNEAPOLIS, MINNE

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The New Orleans Association of Spiritualial meet at the hall of the Army of Northern Virginia, 56 Camp street, every Funday evening a 7.20.

J. W. Allen, President.

OMAILA, NEB.

Pirat society of progressive solitinalists meet at 20th and Cumpiling street, sunday at 2 p m.

and Ofrard ave. Mrs. M. Brown, Pres.

The Pirst Spiritualist Church of Pittsburg has let cures every Sunday moning at 10 45 and in the svening at 75%. Children's Lycoma 42 p. m. at their half, 6 wigth alrest. J. H. Lohmeyer, avc. The apiriualists of Reciperating the delivery and day evening at 200 o'clock in Oct Zellows Indicting, North Clinton street. H. T. King, Free.

The First Modety meet every Munday intening and evening in the Court of Appeals' Hoom, I own

Hall.

Sthjeal apiritual association meet at the ball cortiarjaon ave and Olive at anning at 10:30 a in and 1.30 to in; see take outerne at 2 u in.

The Assertation most will assert on at 7-m Motics: Alterations to be made in tour olaton must reach on out the last Wednesday of each month; company allow later than this will lay over uptil the mouth following.

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Medjoms: Society, Dongias Hall, Thirty-fifth st., near Indiana avenue. Lecture at 2:45 p. m. every Sunday.

People's Hociety, Bricklayers' Hall, 93 Bouth Poorla street, at 2:30 p. m. every Sunday.

Fifth Avenue Hall, 116 Fifth avenue. Meeting at 2:30 n. m. every Sunday evening at 8 o'clock at Bricklayers' Hall 93 South Poorla st.

Metcali Hall, 130 Twenty-second street. Developing circle in the afternoon and tests and psychometry in the evening. CRICAGO, ILL.

The Pirst Spiritual Ladies' Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening. Mrs. II, Colt, Pres.

Lyceum meet at Memorial Hall; services Bunday evening, Thomas Lees, Sceretary.

Pirst spiritualist society meet every Sunday in the Pover Block, cor. 5th and Wayne streets, at 10:30 a.m. and 7:30 p. m. Warren D. Shaw, Pres. DETROIT, MICH.

The First Spiritualist society has been organ-ized. The Ludies Society meets every Wednesday afternoon. W. H. Rollins, 916 East Fifteenth at.

The Progressive Hpiritualists Society meet every Sunday at 19:30 s.m. and 7:30 p.m. at Elks Hall, & N. Ionia street. Also on Thursday night at 7:30, Mrs. E. F. Josselyn, Pres.

The Indianapolis Association of Spiritualists meets every Sunday morning at 1020 and in the evening at 7:45, at forraine Hall, on Washington and Tennessee streets; Tuesday at 8 p m.

The Spiriting Science Association meet every Sunday evening at 730 and Wednesday night; Ladies' Aid every Saturday afternoon. Mrs. A. L. Androws, secretary.

The Pirst Spiritus Society halds services every funday marning and evening at Odd Fellows hall, 12 and 14 Washington Ave., North, at 1030 a. in, 12 and 130 p. in, S. N. Aspinwall, Free, Spiritusi services at 202nd avenue, south; norning conference; lycoma at 12 in.; evening lecture and tests. Mrs. C. D. Pruden, Pres. Minneapolis Progressive Spiritualists meet every funday evening at 7:39, at 021 Hemaphs avenue, Lecture and tests. Miss A. A. Judson, Pres.

The First Section of France at 2 nm.

The First Section of Progressive Apiritualists holds meetings every Sunday evening at 7.8; in Kenman Building, corner Incastway and Third Streets, Ladles' Section and enjoyer very Thiraday Progressive Spiritual Assectation No. 2 meets at airs Ilsi), corner of Fourth and Fulton streets every Sunday. Knizamet on Fulton alreets.

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Written for The Better Way. TIMELY TOPICS. L. BUCKSHORN

Revivalist Maria B. Woodworth's gospel meetings have entailed a serious consequence on the mental faculties of some of her St. Louis converts. A neryous specialist in St. Louis stated recently that he had been called upon to treat these aggravated cases of religious mania, growing out of mental and neryous disturbance due to revival services conducted by her. His first case was that of a young man who found himself on the verge of insanity. His nervous center was shattered, his days were made horrible by an undefinable dread of impending evil, his nights were made frightful by insomnia, and finally the hallucination that precede insanity manifested themselves. He was saved with

A second instance is that of an elderly lady who began to suffer from nervous trembling of the limbs and body. Hypnotic sleep had to be resorted to, and she was positively prohibited from attending the revivals. Another lady forgot husband, family and friends and became a frenzied Woodworth devotee. These are not the only cases where the excitement and frenzy incident to her services have been attended with serious consequences to the mental equilibrium of her converts; the riged secrecy with which other cases have been veiled has been penetrated in this instance by a physician who declared that the frantic efforts of this mental unbalancer should cease, or the asylums would be compelled to increase their quarters. It is difficult to see, however, that any practical effect will accrue from his advice. Converts must be had, our good brethren say, even if, by securing them from the clutches of one who is generally pictured as having a barbed link, establishing descent from Simian ancestry, they send their converts to his more modern home-an insane asylum. Our St. Louis brethren stand sorely in need of a Pen-

dergrast, From a conversation on manufacturers and manufactures in the city of Pittsburg, between "Gath" and a resident, it drifted on to a talk of religious affairs and things, recently. The Church, said the person interviewed, is a fragment and relic. Formerly a missionary disappeared into darkness and returned with some idols or images and told us what he pleased about the poor heathen. Now the traveler goes around the world and sees the missionary at work, and is not much impressed with him, as a comfortable salary drawer, in lands on the whole more consoling than the United States. The Bible he may produce as formerly, but a sewing machine, is found more handy for engaging the heathen mind. The reflections of most travelers upon the religious of different countries. is that his forefathers who went to the Crusades threw away much valuable time, and Buddha was a very wise man; that Brahma was not a bad influence; that Mahommed was a high energizer of the Arabic and other wandering races of the East, and that Confucius was a methodical humanitarian filled with love of country. The old brawlers, like Constantine, do not much impress the modern traveler. He perceives that what has made the Anglo Saxon race so eminent has been its practicability and its apparent disdain of traditions, from the days of Lord Bacon down. He reads, almost with the comfort of a Rabbi pouring over his Talmud, the saying of Bacon about the universities of his day: "They Yearn nothing but to believe. In the colleges they are like a becalmed ship; they never move but by the wind of other men's breath, and have not oars of their own to steer withal." The studies of such men in such places are confined and pinched down to certain authors. from which if a man happen to differ, he is presently represented as a disturber and innovator. The philosopher finds even the Koran to be a book of morals or prescribed habits. He brings back from these so-called heathen nations beautiful rings, vases, wall paper, furniture, and at the present day both Europe and America are, in the way of decoration, sitting at the feet of the unbelieving nations. They are about to build a new Protestant Cathedral in New York, and are looking to Byzantine and the Saracens for the model, as the Catholics but lately took up the almost commonplace Gothic, found all over the north or Europe, for the model of their cathedral. The latest author, who has the friendship of the Queen of England, and is read by all the clergy, Mr. Edwin Arnold. sounded the adulation of the wisdom of

church and preacher in coming days, he

Jesus after he had given the Light of

these personages he reduced to men il-

animal man, constitute an earthly trin-

But here and there a minister feels that he must say something, and he says it in har mony with the progress of his age. Like Heber Newton, he calls upon the Christians to throv the husk of their gospel to the winds, let its dogma go down, and embrace the kindness, the and charity of the model man, who taught Europe and America to be Christian. They say that he is a scoundrel because he wants to save something out of the fire. The lives by lawless violence.

toleration which has overspread all the churches is an evidence of their weakering faith; behind them stands an awful history of men and women burnt alive buried alive driver from their native lands. Kings and people set against each other in the name of doctrine ular notion and shouts loudly for organization and toleration. He invites into his pulpit the preacher across the way. Protestant and priest frequently hobnob. They are wondering how the lamb shall get inside the lion, and which shall be the lion; but Paganism melted into Christianity in just the way we now see. The Pantheon was first a Christian temple, and next the tomb and museum of art. When the Pagui Princess called upon their people for support ther found another faith had come up, and th Christianity of that time, before it had been muddled up by the Bishops, was not much more than accord between the various nations which had come under the Roman legis. Ut doubtedly the tendency of the churches will be ble except that of Rome? That is the craze just now among the young women, but when everybody comes in nobody will want to stay; the fashion will have become surfeit. The great body of men are not coming in. Man is now busy with the problem, which is worth all his attention, how to make the most of his life so that progress will succeed him. The universal doctrine of the present day is the search for facts. I look for the churches to become finally like the Jewish synagoges, open on week days for sociable and hospitable purposes. If we are to break up the saloon we must put some thing in place, and the church is big enough for all the strangers in town. When this was amount of property is made serviceable to the uses of every-day life, that Christianity Jesus designed to teach will have commenced, and instead of the poor shivering outside of houses which ought to be warmed by their costly fur naces, there will be some place to go other than the brothel or gin mill. But they do not see it and they think it would profuse the name o Jesus for the poor to be warmed on Sundays it their churches, or for the children to be taugh where hardly one hour of a Sabbath an essay is read, by the chief of fashions and the high priest of respectability.

The Italian government, in its note of April 2d, acknowledging the receipt of Secretary Blaine's reply, to the notifica- Clark's address and write directly to her tion of the leave of Baron Fava, stated that the government of Italy has asked nothing beyond the prompt institution of judicial proceedings through the reg- for I regard hers as one of a high order ular channels. It states that it would have been absurd to claim the punish- ly needed in our present stage of progment of guilty parties without the warrant of a regular judgment. The note also makes the declaration that its gov- swer equally well my purpose, or rather ernment has taken recognition of the purposes; for an important part of my promise of the United States govern- aim is to turn the attention or some of ment that an indemnity is due to the your ablest contributors especially in families of the victims in virtue of the this direction; my own almost octogenatreaty existing between the two coun- rian brain being so stiffened by age as tries. This is the text of Italy's de- to render it wholly inadequate for the mands, to which Secretary of State work I see somewhat dimly before me, Blaine replied last Wednesday. Mr. as something that must be done to free Blaine states that the government has our Spiritualism from hurtful himno desire to change the meaning of the drances. Marquis Rudini's telegram of March 24th, but in it the demands made by Italy were altogether different from the demands made in the note of April 2d. To substantiate this he quotes the demand made on March 24th: "Our right, therefore, to demand and obtain the punishment of the murderers and an indemnity for the victims is unquestionable." Secretary Blaine requests a reexamination of his note and it will be discovered that he did not say an imdemnity was due to the families of the victims, but that the United States government refused to take this demand into consideration. He assures Marquis Rudini that the government would recompense every Italian subject who might be wronged by a violation of a treaty to which the government pledged. He then proceeds to a consideration of the question, "has the treaty of 1871 been violated? Going through the precedents furnished by occurrences of a similar nature in New Orleans against Spanish subjects in August, 1851, he concludes that the United States did not, by the treaty with Italy, become the insurer of the lives or property of Italian

No government is able, however high its civflization, however vigilant its police supervis-ion, however severe its criminal code, and however prompt and inflexible its criminal adminviolence, prompted by individual malice or by sudden popular tumult. The foreign resident must be content in such cases to share the same redress that is offered by the law to the citizen; and has no just right of complaint or right to ask the interposition of his country. if the courts are equally open to him for the re dress of his injuries. The treaty in the first, second, third, and notably in the twenty-third articles, clearly limits the rights guaranteed to the citizens of the contracting powers in the territory of each to equal treatment and to free access to the courts of justice. Foreign residents are not made a favored class. It is not believed that Italy would desire a more stringent construction of her duty under the treaty. Where the injury inflicted upon a foreign resi dent is not the act of the government or of its officers, but of an individual or of a mob, it is not believed that a claim for indemnity can justly be made unless it be made to appear that the public authorities Charged with the peace of the community have consided at the unlaw ful acts, or, having timely notice of the threat ened danger, have been guilty of such gross Asia, in the story of Buddha, and both negligence in taking the necessary precautions as to amount to connivance. If, therefore it should appear that among those killed by luminated by sagacity and kindness, the the mob at New Orleans there were some Italian two elements which, united with the subjects who were resident or domiciled in that city, agreeably to our treaty with Italy and not in violation of any Immigration laws and who were abiding in the peace of the Speaking of the ultimate mission United States and obeying the laws thereof and of the State of Louisiana, and that the public officers charged with the duty of protecting life and property in that city connived at the work of the mob, or, upon proper notice or information of the threatened danger, failed to take any steps for the preservation of the public peace, and afterward to bring the guilty to trial, the President would, under such circumstances, feel that a case was established that should be submitted to the consideration of Congress with a view to the relief of the fami-

subjects resident within our territory.

"SELF STUDY."

To the Editor of The Better Way. You will probably recognize me as one of the earliest advocates of our faith as my name has been before the public them against imposition from those not as an avowed Spiritualist and an active in sympathy with their life of sacred one of its workers for almost forty years, work; to provide for and take care of nearly half of this time having been spent in San Francisco, Cal., in the liberal and reform book business. Dur ng this long experience in Spiritualism I presence, our sympathy, our best have witnessed the rise and fall of very thoughts and material aid; and by stimmany, not always wise and substantial. periodicals devoted to our faith, whilst only a few have proved themselves to be able and permanent workers. When I first heard of your BETTER WAY, I was inclined to class you as with the firstnamed of these publications; but now fortune tellers, sorcerers, frauds, vagasince I have become better acquainted with its noble form and work, I am quite happy to be able to acknowledge my mistake and to regard this Cincinnati phases of mediumship shall be accountlight of Spiritualism as one of our ablest ed legitimate to the end, that we may be and most enduring publications.

But I have a special and somewhat personal object in thus writing to you. On page 6 of your number for April 4 there is a communication from Mrs. G. of this order. B. Clark, under the heading of "Study Self," which contains thoughts that I regard as of vital importance to the advancement of a true and elevated Spirit that has materialized into anything pracualism, as which, I trust, you will find in tical and business-like. perfect harmony with your editorial Spiritualist paper. May I not ask of you to refer once more to Mrs. Clark's letter and to insert such an editorial notice as shall call especial attention to its subject be prompted to shed the light of their inspirations in this direction through your columns?

I was at first inclined to find out Mrs. upon the subject, urging her to give herself more fully and publicly to the use of her remarkable mediumistic capacities; of inspiration, the use of which is greatress. I suppose, however, that this may reach her through your columns and an-HERMAN SNOW.

A TEST IN SPIRIT PHOTOGRA-

To the Editor of The Better Way.

Spiritualists cannealle give me th name or being too skeptical; perhaps I ani, but I prefer to believe too little and the author, we suppose. Mr. Walser to be a little hard to convince rather than to be as practical and as wholesale in pass many that are sent to the press for swallowing everything which claims a spiritual origin, as many do. I have several times gone to spirit photographers and obtained pictures, some of which seemed to me to bear evidence of being genuine.

Three years since I sat for a spirit picture in Mr. F. N. Foster's gallery in Chicago, I did not, at that time, accept all the tests Mr. Foster proposed. It is Spiritualistic and Christian thoughts. true, I picked my own plate and watched They have been written for their beauty THE GOLDEN RULE, the whole process; but I could not say the picture was obtained under the strictest test conditions. Beside the pictures were so dim I could not distinctly recognize them.

Yesterday Mr. Foster, who is now doing business in this city, invited me to have a sitting under any test conditions I might propose. I went to another photographer-an entire stranger to both Mr. Foster and myself—and purchased a couple of plates; and put private marks on them. I was careful not to let Mr. Foster know even where I went for the plates. I got them prepared and put istration, to secure its own citizens against into the holder and took them to Mr. Foster's rooms and informed him that I was ready. We then took the camera to pieces and examined all its separate parts to see whether it was an honest camera or not. I held on to the plates until the focus was made on me and then allowed Mr. Foster to put them in.

> Any result under these conditions plate, which accidently I nearly spoiled by letting the light strike the upper end of it, I got a very dim likeness of Theodore Parker.

> On the other I got a good likeness of a friend, who shall be nameless until I discover whether others who knew him in earth life recognize it. I consider the tests perfect.

I have not written this as an advertise ment for Mr. Foster, but as an act of justice and an advertisement of Spiritual ism. Hoping others may obtain as good results as I have. I still have the plates in my possession. I am as ever,

Moses Hull, Indianapolis, Ind., April 11, 1891.

**OPEN LETTER** 

To Dr. H. B. Storer, Dr. Joseph Beale, Dr. E. F. Smith, E. R. Whiting. Presidents respectively of the Onset Bay, Lake Pleasant, Queen City Park and Niantic Camp Meetings, and to the Presidents and Boards of Managers of all the camp

meetings in the United States: Have you heard of "The Mediums Order of Beneficience," 33 Merriman St., lies of the Italian subjects who had lost their Haverhill, Mass. It is an entirely new ternally your,

departure in the line of orders and a move in the right direction.

It is an order whose aim is to protect our mediumistic Inborers, and defend those of our co-workers, who, by reason of sickness, are unable to take care of themselves, surrounding them with our ulating in Spiritualists a desire to know more of psychic law, and advance Spiritualism everywhere. And from the fact that mediumship has always been declared outside the protection of common law, and its instruments regarded as bonds, it is one of the aims to use all honorable means to so change legislation, that the exercise of our various accorded in our so-called courts of justice the same rights accorded to the masses of the people.

These in brief are a few of the objects

Never till now in the history of Modern Spiritualism has a move been made by Spiritualists in a beneficient direction

It remained for a little band of workwork on an advanced and advancing ers here in Haverhill, Massachusetts, to pioneer this landable enterprise and we nave no fears as to its ultimate triumph for it was projected by the angel world about six months ago. We were instimatter that other intuitive minds may tuted November 10, 1890 and have held weekly meetings ever since, and now we are working as an incorporated body having been chartered by the Commonwealth of Massachusetts, March 25, 1891 under the name of "The Mediums' Order of Benificence."

Now, in behalf of my co-workers, embodied and disembodied, I feel to ask you in this public manner for an opportunity to have voiced from your several camp meeting rostrums this season on some of your public days, when the largest number of people can be reached. the grand objects of our noble order. I you feel to grant us this privilege which we ask by direct order of the spirit world, please communicate with the un dersigned as-early as possible, in order that suitable arrangements may be made with the advocates of our principles whom we shall send to your platforms, Fraternally yours,

JENNIE S. JOHNSON, Pres.

LITERARY.

Poems of Leisure, by G. H. Walser, of Liberal, Mo. This is a book of some seventy poems, differing in style and merit, and may be had on application to does not claim to be a poet, but they surpublication, and contain much of the true inspiration that makes the poet.

He says in the preface: "I have written as subjects have presented them, selves to me, and endeavored to picture them on paper as they impressed them selves on my mind, without reference to my individual convictions. There will be found, woven in these poems Atheistic, Spiritualistic and Christian thoughts. ten as subjects have presented themand suggestive thoughts. I find beauty, love, sublimity and usefulness all around me and among every people, sect and denomination. The great differences are in thoughts, not in facts. It affords me becoming, wherever they may be found. Such has been my aim in the production of this book."

Am I Jew or Gentile? Or the Genealogy of Jesus Christ, Proving his Divinity, by Thomas A. Davies. A unique and curious book. Correcting the alleged errors of ages in reference to this most important subject. Refreshing for its originality, and worthy the special attention of the theologian as well as the general reader. Published and for sale by E. H. Coffin, 49 John street, New York. Price, 25 cents.

A Map of the Stars. The Mackey Star Map has a good field of usefulness and value. It has been prepared with would have been a test. On the first the aim of getting people to use their own eyes in the contemplation of the stars. Charles H. Mackey, editor of The Esoteric, of Boston, is the designer and publisher, and his work has been most creditably performed. Price, 25 cents. Address Esoteric Publishing Company, 478 Shawmut Ave., Boston, Mass.

> Nettie C. Maynard's Book. The following letter explains itself: "Kindly permit me to acknowledge through the columns of your valuable paper the receipt of a number of letters by Mrs Nettie C. Maynard, in response to our good Brother Tuttle's article in one of your recent issues, in relation to her book. She hopes now to have the manuscript in the hands of her publishers by the first week in April, so that he can bring it out by the middle of June, when copies will be mailed to subscribers. There will be a popular edition at 50 cents per copy, postage, 5 cents, and one in cloth binding at \$1 per copy, postage 10 cents. For the many kind letters of sympathy she has already received and the favor of your columns she returns her sincere thanks. Fra-W. W. MAYNARD,"

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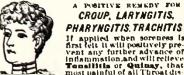
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# MEDICATED



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**RUNKENNESS** LIQUOR HABIT. OR HAINES GOLDEN SPECIFIC

Prof. W. M. Lockwood, the speaker for the Union Society of this city for the month of April addressed an intelligent audience on Sun day morning, who came to listen to him on the subject of "Psychometry, Psychology and Pathology." But as he did not finish his discourse on the subject, the Professor will review it nex Sunday morning and dwell particularly on Pathology, showing the relationship of disease with the first two sciences.

Sunday evening the lecturer spoke on "The Ambiguities of Spiritualism and Spiritualists, and especially paid his respects to those who hold to the old Bible without reasoning on the ambiguities of the latter, or even on the really unreasonable portions of it, as the minister themselves-those who are intelligent enough to reason and rise above superstition and bigotry -are doing in many parts of the civilized world Though admitting that Jesus was a mediun simply, the lecturer thought it a very reasons ble thing to do first, was to find out whether such an individual had an existence. History says nothing. The "scriptures" from which the Bible was collated numbered about 60,000 and the Nicene Council selected that which suited them; fixing a date that accorded with a few sensational incidents about 1900 years ago attributed a number of spiritual manifests tions, taken from all past ages to one age, and forth to Mr. M. S. Ayer and the first Spiritual centered all the saintliness that could be mustered, into one individual, thus fabricating god or divine personage, and put him up as a medium through which to build up a set re ligion or creed. And being aided by Constan tine, the Roman potentate, the new religior and a Christ was inculcated into the masses by sword and fire, whether they liked it or not After a few generations the Christ of history was established, and people still believe it as "gospel" truth, praying to and placing their whole life's hope in a myth. And for Spiritunlists to still cling to such a fable, was strange, considering their claim as being a people freed from superstition and aucient unauthenticated stories or legends or fabrications. On the whole the lecture was interesting and radical-truthful.

#### A PLEASANT OCCASION.

A pleasant reception was given Professor and Mrs. Lockwood, at the residence of Mrs. Dechant, 1431/2 Richmond street, the evening of April 13th, it being the anniversary of the professor's birthday: and also Mrs. Dechant's little son. The cozy parlors of our genial hostess were filled with cheerful, smiling faces, and congratulations and wishes for "many happy returns" were everywhere heard. An unexpected intellectual feast was given us by the guides of Mrs. Lockwood she being an unconscious medium, whose wisdom in answering abtruse scientific questions it is seldom out privilege to meet, and the information received was highly appreciated.

Mr. Orvis, formerly of Wisconsin, friend of the professor, was present, and contributed to the social enjoyment of the occasion from his fund of wit and reason.

After partaking of a delicate repast we ad journed to our homes at a late hour, wishing we could often enjoy such communion with kindred spirits.

-AMADEUS.

The Ladies' Ald of Union Society received more new members at their meeting Friday, April 17th. After the minutes were read by Mrs. Dechant

reports of the good work financially, were made by Mrs. Winterburn.

ous efforts in ascertaining such successful re- her to inspiring thoughts. Mrs. Clara Clark sults, in that their tressurer could uphold the gave charming recitations, and Mr. J. T. Lillie words "be of good cheer." The genlat President, Mrs. McCracken, and

encouragement to the cause, and, instead of tests. disbanding, the society will continue their efforts during the summer season, for numerous plans are being arranged to uphold, on a firm

Prof. Lockwood and wife being present, the and progressive-minded people generally, can congregate and affiliate. Mrs. Dr. LAMON.

IN MEMORIAM.

Born November 13, 1830; departed March 23

Whereas, In the course of nature our dear friend and efficient co-worker, Mrs. Anna Mabus, has been called to her spiritual home;

Whereas, In her departure from this life, we, the members of the Spiritual Progressive tained a natural loss, lept in the removal of our dear friend by inexorable death, but we have gained another active, loving participant in our circles and progressive cause; therefore Maggie Butler. Resolved. That in the loss of our dear sister

Anna Mabus, and appreciating her absence but knowing her to be in our midst for a good cause, we hereby tender our heartfelt sympofriends in their affliction.
Resolved, That these Resolutions be spread

upon the minutes of the society and an en grossed copy thereof he sent to her family. Committee: Sol Marks, Louis T. Bohnen kamp, G. E. Bryan.

### Boston, Mass.

The forty-third anniversary was celebrated with much enthusiasm by the various societies tainty that you are unable to solve. You do not in Boston and vicinity, and everything passed understand the law governing your lives. From off in a harmonious manner. Below we give a condensed statement of several of the celebrations. The one at Berkley Hall having already

been reported by Mrs. Tripp.

The Union celebration held in Twilight Hall. under the auspices of the Ladies' Industrial Union, the Independent Club and the Paychic Society, proved a grand success. The Chnir-Committee, Capt. R. Holmes, opened the meeting at to:30 a. m. with a few well-timed remarks. The presidents of the several organizations alternated in officiating as presidents of the day and evening, and harmonlous union was the prevailing order.

The pithy and appropriate remarks of C. Fan-

nie Allyn, Mrs. Townsend-Wood, Dr. If. B. Storer Frank T. Ripley, Mrs. Ids P. A. Whitlock, Mrs Kate R. Stiles, Mrs. M. E. Thompson, Mr. L. L. Whitlock, Miss Josephine Webster, Mrs. Car rie F. Loring, Mrs. M. A. Chandler and Eben Cobb were listened to by large and apprecia-tive audiences. The tests by Mr. Ripley, Mrs. Loring, Mrs. Porrester and Mrs. Leslie werremarkably correct. The songs of Mrs. May Prench and Miss Marietta Guardenier were very pleasing. The instrumental music by the wonderful Damon Sisters added much to the enjoyment of the occasion; Dora's cornet solos being unexcelled. The Humorous recitations of the Nolen family met with much favor, and gis B. Wells, Miss Etta Hatfield, Mrs. Biggin-

son and Miss Osgood were finely rendered.

The evening's entertainment closed with a social dance. The entire exercises of the day and evening were eminent in promoting harmonious relations among the participants, and all seemed to enjoy and highly appreciate the

many good things set before them.

room at the First Spiritual Temple, corner Newbury and Excter streets, and had a very en joyable meeting. One of the features of the evening was a "Spiritual Tree, bearing its fruits," and it was decidedly a successful limb vation upon old customs.

At 8 o'clock Mrs. H. S. Lake called the meet ing to order, and the literary exercises began with a spirited rendering of "The Gypsy Chorus" by the Temple Choral Society, under the leadership of Mrs. Jennie H. Bowker. Miss Ella Bradlee then read a congratulatory letter from Washington (D. C.) Society to the Spiritunl Fraternity, which was warmly applauded Lake made appropriate remarks upon the significance of the occasion. "Spiritualism is not Christianity, 'Christianity' is not Spiritualism. There is room in the world for both, but they cannot consistently unite. We purpose making your hearts glad by gift-giving in the name of the Spiritual Philosophy."

The curtain was then drawn, and a brilliant tree, Inden with presents, was disclosed. It had been decorated by loving hearts and hands, under the very efficient directorship of Mrs. Mary Guardenier, and presented a beautiful ap pearence. It was greeted with applause. Miss Maud Banks then stepped to the front of the platform and presented a fine oil portrait of the late Dr. Gardner (the gift of Alonzo Dan Temple. She read a brief statement of the work of the original of the portrait, and at its Ayer gratefully accepted the gift in behalf of the directors of the temple.

Following this a short program was rendered Recitations were given by Miss Hattle Dodge Master John Nolen, Mrs. T. F. Wetmore and Miss Alleen Keith, each of whom did credibly Songs were sung by Miss Jennie Bowker and "Yankee Girl," the last named creating much merriment. The Temple Orchestra contributed instrumental selections, which wer appreciated.

Then came the distributions of presents. So numerous were they that an hour and thirty minutes was consumed in this part of the ex-

Old and young were happy recipients of tokens of affections and appreciation, and their faces beamed with gladness as Maud Banks, personating "The "Spiritual Philosophy." called upon them to come forward and receive the gifts. At 10:30 the happy company dispersed with many expressions of satisfaction.

The Spiritualist Ladies' Aid Society held highly successful anniversary exercises at its parlors, 103 Washington street, on March 27th, Mrs. A. E. Barns, the President, ably presiding. Mrs. A. Butterfield, the Vice-president, contributed the flowers which beautifully deco rated the platform. Those who participated in the exercises were Charles T. Sullivan, the singer, Dr. A. H. Richmond, Miss Amanda Dailey, the Secretary of the Salem Society of Spir itualists and a sweet singer, Mrs. Alice Water-house, who spoke ably of the work accomplished by the arisen members of the Society and by those still in the body. A vocal selection was given by Charles W. Sullivan, followed by an address and spirit tests by Mrs. Hattie C Mason, Mrs. Sarah A. Byrnes and Mrs. N. J. Willis, each gave soul-inspiring addresses, arousing the audience to a high degree of enthusi-

The afternoon session was a grand one, both in spirit and numbers, the hall being packed overflowing. Music by Chas. W. Sullivan and Mrs. Hattie C. Mason opened the services. Dr. H. B. Storer made the opening address. Miss Baily and Mrs. Hanson song and then the The ladies felt repaid for their zeal- guides of Mrs. Lillie gave utterance through recitation, and Mrs. Carrie T. Loring, and Ed-Vice-president, Mrs. Roth, preside, lending full gar W. Emerson gave many and convincing

The evening exercises, were participated in by the additional talent of Mrs. M. T. Longley Miss Lucetta Webster and Mrs. Kate R. Stiles basis, the social and business affairs of the so- all of whom interested the audience and in structed them as well. The poem by Mrs. Stiles was especially appropriate to the occasion. professor again addressed the ladies in stir- Mrs Carrie F. Loring and Edgar W. Emerson ring remarks relative to the erection of a fit- each gave a test seance which must have conting chapel in which Cincinnati Spiritualists vinced skeptics and investigators that the con troling intelligences are gifted with memory, understanding, and an ability to communicate with mortals.

On the 31st (Tuesday) The Echo Society and the Children's Progressive Lyceum held grand celebration in the Tremont Temple and the large audience hall, seating over 800, was crowded, to listen to the large array of talent Joseph D. Stiles, the veteran test medium, held two remarkable seauces; giving in one 200 names, all recognized but fifteen; and in the other 129, all but thirteen recognized. Mrs. Shelhamer-Longley delivered the address of the day, and the talent that participated was too numerous to mention in detail. Among them, however, was Col. A. A. Wheelock and Mrs.

The evening exercises were held by the Children's Lycenin, and they were very beautiful. The recitations by Miss Marle Falls were especially good.

### Brooklyn, N. Y.

Mr. Pletcher's subject for his morning lec ture at Conservatory Hall, March 5th, was "The lesson of life from a spirit standpoint." The speaker said those who have passed to spirit are so changed from your earth life that it is not easy to give your own definition of a life's lesson. You are in the midst of phenomena in the midst of a law which you are unable to understand, you are in the midst of an uncerthe cradie to the grave you are waging a war fare with unseen forces that you are unable to is not possible there is a God who will permit such injustice and ignorance. It is not until The French Nursery-A. B. French you are able to look down upon your lives from spirit standpoint that you can understand much that seems veiled to you now. Whe you can see not only to-day but the grand whole of life, will you look into your life what it portends to be. You will say learn to be happy, and if I can count more dollars more land, and have each one of the children of men look to me for comforts and blessings I shall be happy. What have such persons to

The mere money power and happiness which it brings is lost as soon as we pass to spirit. The mere turn of fortune's wheel dissipates your happiness.

There are certain relations of life which mus be austained, and yet they are unimportant un you must only expect to realize for what you

life notwithstanding he died an ignominious death upon the cross, was a glorious success. over forty salesmen doing business for him in The work of heaven is to cultivate and bless the poor, ignorant and wretched; lead them on to brighter, better and purer lives. Those who lishment as the French Nursery, and wish the many good untugs set neither them.

On Wednesday evening. April 1st, the Spir. deny the flesh of to-day and are persecuted for | genial proprietor a continuence of success that itual Praternity Society met in the lecture the truth will be rewarded in the future. Those has thus far greeted his efforts.—Ex.

who really work for the spirit do not look for applause, but work because it is right to Those who have done work that has come down the ages work regardless of the jeers of the multitude. Those who are alive in the truth to-day regardless of the applause of men-if you work for that you have had the results of your life and your work. There are many spirits who are not strong enough to walk in the truth to-day. Here is truth. There is ig-norance. Which is better for us, Ignorance and the applause of men, or truth and the glory of life in future ages.

You are never more alone than when you are in the midst of an ignorant rabble. Talk to them of blessing others and they do not under stand you. Seek the silence of your chamber and let the God within you commune with the God of the universe.

What are the important things of life? What unkes you the happiest? The love of your soul, upon whose bosom you can lay your head and tell them your loves and your woes-your whole soul. The man or woman who stands heat at home is the richest of all God's creatures. If there is a human being whose love you can hold, remember that God is love, and that love is the light of the world. If the human heart was controled by love you could not find it in your heart to murder, to mise your hand against each other. The time was when war was waged for power, for the settlement of all national questions, while now such questions are matter of arbitration, and soon the question will be what can we do for each other. I cannot tell why it is that certain Individuals can only live regardless of the lives of others. So long as the human family are needing help you cannot be happy. The lesson of life is to strengthen the love-the humanity in life. You will be misjudged, but is your conscience clear, if so and you think well of yourself, you are not far out of the way. I should like to be loved and trusted-to light up those needing help; in this is my life blended. Let your life experience bend to one great end. Let your heart control your impulses and your emotions, and you ove go out to follow men with peace and confi dence.

Heaven has not sent this boon to the Catholic Congregationalist or the Unitarian, but to comfort and bless all regardless of sect or condition. Let us look upon every trial and perse-cution as so many guide posts in perfecting our live. The persecutions of the moment, the ills of life, here and now, are but the polishing stones to bring out that which is better and purer of the life within, and better fit us for the beautiful life to come. Make life a blessing to all with whom our lives are cast.

Fraternally, Doctor.

Again we had the pleasure of having Mrs. Cutler with us, coming from Trenton, where she has been meeting with great success. She held in the afternoon a senuce which was well attended.

In the evening she opened the meeting with in invocation, then under control gave a very interesting and justructive address, after which the balance of the evening was devoted to psychrometric readings, which in each and every case was recognized. So pleased were the peo ple that many made arrangement for private sittings on Monday. Mrs. Schroeder kindly opened her parlors for Mrs. Cutler's use during her stay in the city.

Our monthly social was held at Mrs. Hosier's on Lorimer street; it was well attended, and all had a most enjoyable time. The paraphernalia needed for the donkey party was purchased through the forethought of the hostess, which surprised and pleased all who attended.

These social gatherings do much towards drawing us closer one to the other, cementing us in brotherly and sisterly love, creating an element around us that we, individually, reap the benefit of, and we feel, that as Spirituallists, the benefit of, and we feet, that as splittlatists, as we equally mix the pleasure with the pain, one softening and subduing the other.

TELKA.

### Obituary.

Mrs. Sarah Graves passed to spirit life, aged seventy-three years, March 24th, in her home Grand Rapids, Mich.

The services were conducted by L. V. Moulton. The writer was not present, but not see ing any notice of this sister's transition in your paper, or any other, felt that a word should be said though it might be said by some other, and no doubt will be.

Mrs. Graves has been closely identified with the spiritual work in this city and state for many years. Has not been afraid to proclaim the truth as she understood it, and now she has gone on to meet the friends and co-workers that have gone before. I feel even as she worked here before her transition, so she will work now, and though she is invisible, to many her power for good will be greater than ever by e of a clearer light to do, to be and to know

She leaves a large circle of friends here who miss her keenly, but realize in full that "all is

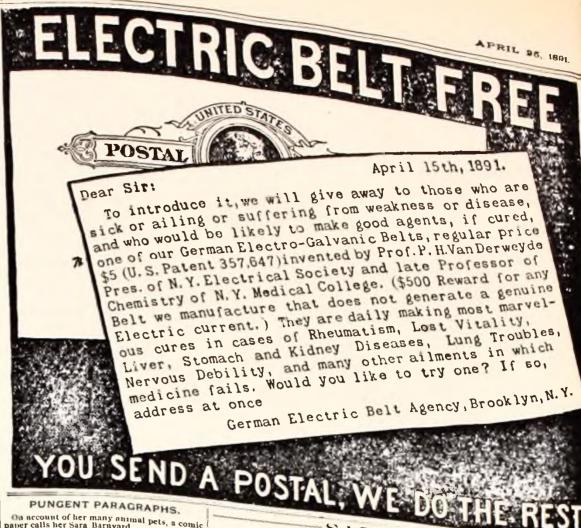
Memorial service was held by the Spiritual Union, of which she was a member and carnest worker. On the 29th, although the writer could not be present, the thought was sent out at that time, that the sister whom they were hinking of was celebrating the 43d auniversary of Modern Spiritualism by the new birth into he new life. "All is life; there is no death." HYPE F. IOSSELVN.

Passed to the higher life from her home in Cleveland, Ohio, April 7th, Mrs. Clarissa Jennings, of pneumonia, aged seventy-one years Mrs. Jennings was one of the early founders and workers in the Lyceum, an earnest, true and noble woman in all relations of life, and will be missed by a large circle of friends.

Hudson Tuttle gave the discourse, taking her life for a text, and showing that Spiritual ism was not only good enough to live by, but to die by.

### Proprietor.

Business ability and push have established large concerns and these qualifications have founded an institution of great magnitude here in Clyde. It is the French Nursery, owned and managed by A. B. Freuch, a gentleman of natural financial ability and energy. Mr French commenced business here in 1863, and to-day his nursery covers seventy-five acres of land. The soil is of the best and the climate is such that trees raised here and shipped to any part of the country, are almost sure to grow without trouble. Mr. French justly prides himself on having the largest retail trade of got well; they all said I must die; the any nursery man in northern Onto. His line anid I could not live, but I thank the Lord and omprises fruit and ornamental trees, vises and shrubs of every description. To convey an adequate idea of the extent of this business less subservient to the powers above. We have adequate idea of the extent of this business, seen many thousands of spirits who seem to we will state that Mr. French shipped, iast feel that the world would stop if they year, over 14,000 retail orders and his postage left it. Who of you are missed when you pass bill exceeded \$400. He has spent over \$500 for to spirit more than a few weeks, except by a plate books now in the hands of agents. He few individuals. The noble motives of your has used this apring 8,500 postal cards and heart are the only real wealth of the soul, and pays, by far, more for help and postage than without them you are poor indeed. When you other business man in Clyde. He contract pass to spirit life, if you have done nothing, with neighboring gardeners and fruit men fo other business man in Clyde. He contracts berry sets, and has on hand for shipment, out side of what he can grow himself, 137,085 rasp-Look to history; look to the life of Jesus; his berry sets alone, up to this time. Mr. French over forty salesmen doing business for him in different parts of the country. It is with feeling of pride that we refer to such an estab



On account of her many animal pets, a comic paper calls her Sara Barnyard.

000 Unto his native clime and lava Has now returned the Baron Fava

A man who caught the minister kissing his wife the other day, says that these elerical errors have got to stop.—Texas Siftings

Old Spiritualist-That coat you sold me is all Old Spiritualist—I hat cost you said me is all going to pieces.

Dealer—Mein frient, you go to doo many off dose scances. Dose spirits dake a vancy to dot fine cost und dey dematerialize it so as to haf it for dereselves.—Judge.

A NECESSARY QUALIFICATION.

Gazzam to Maddox, who has political aspiration -You run for school director! Why, you'd have no show at all. Maddox-Why? Gazzam-Because you don't keep a saloon.

A MODEST REGINNING.

Henry-Do you ever write for the press?
George-I've made a modest beginning that direction—that is all.

Henry-Ah!

George-Yes; bought a blank writing pacand a hox of large envelopes. When 1 gettime, I'll spring something on the Forum.

A stereotyped lie in the shop windows is the ominous sign: "\$1, worth \$2." In most case such an article previously sold for 75 cents, and instead of a reduction, it is a bait to catch the unwary, impulsive, thoughtless, guileless of innocent street promenader. Beware of it.

VITAPATHY .- This well established and su perior system of practice, with its Library Copyrights. Vital Inhalers, Batteries, Baths. Patents-complete outfit-almost free to Phy sicians by its philanthropic author and donor Prof. J. B. Campbell, M. D., V. D., Fairmount Cincinnati, Ohio.

### Testimonial.

B. F. Pool, Clinton, Iowa-Dear Sir: Received your Melted Pebble spectacles. They are per fection. Your clairvoyant vision excels every other method Inclosed find P. O. order for your Magnetized

Respectfully, MRS. M. JAQUITH. Milford, N. H.

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### Testimonial.

SHERIDAN MICH., Peb. 18, 1891 Dr. A. B. Dohson, Dear Sir:-I feel it my duty lo write and tell you what you have done fo me. I first wrote to you two years ago this month, and I took three months' treatment. had been sick one year when I commence taking your remedies; had been treated by four doctors and had tried many patent medi cines without any benefit, and a friend har pened to hand me one of your circulars, and wrote to you for help. It will be two years th 15th day of next May since I took the last dose of your medicine, and I have done all my work since, and call myself a well woman. great surprise to every one around here that Dr. Dobson that I am on earth now I have written a great many letters for other

persons to you; I wrote for Mort Rice and you helped him so fast, but he is a poor man, and he got hurt so he could not work and get mone to keep on doctoring. I have tried to help you get patients; you have done me so much good Your ever faithful friend, RLIZA HULBERT.

### Electric Belt Free.

The attention of the reader is called to a large advertisement of the German Electric Bell Agency, headed as above. It will benefit any of our readers offlicted with chronic discases to end this advertisement through.

Nothing adds so much to a person's appear ance as a fine thick head of hair of even color and to assure this use only Hall's Hair Re

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